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/ Rite to be observed
in the
Concelebration of Mass... /
and the
Rite for Communion
under both kinds
with the
Text of the Canon of the Mass
and
Chants for Concelebration

issued by:

The Sacred Congregation of Rites

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Editor's Note

The somewhat sudden appearance of the Rite for Concelebration and of the Rite for Communion under both kinds, should not keep us from recognizing how monumentally significant they are. Concelebration shows the unity of Christ's Holy Priesthood. Communion under both kinds shows with greater clarity the Eucharist as a Sacred Banquet.

The Holy Father has acted swiftly in promulgating these new rites in time for Holy Thursday this year. Accordingly, we have had to act quickly to get them published in English and circulated so that the necessary preparations may be made before April 15, 1965, when they go into effect. This is the only excuse for so hastily preparing a translation of such important documents.

The Latin of the Mass texts has been retained in the translation of the rubrics, but, of course, the faculty to use English in various parts of the Mass may be employed, where applicable.

May these new rites increase our Christian fervor as we gather around the one Table of the Lord and receive His Sacred Body and Blood.

FRANK J. RODIMER
Paterson, New Jersey
April 5, 1965

CONGREGATION OF SACRED RITES
Prot. N. U. 5/965

GENERAL DECREE
OF PROMULGATION OF
THE RITE OF CONCELEBRATION
AND OF COMMUNION
UNDER BOTH KINDS

It has always been the concern of the Church, where establishing and restoring the celebrations of the Sacred Mysteries, that these rites be true signs of the inexhaustible riches of Christ, which they contain and which they communicate to those who are well disposed, and in this way more easily enrich the souls and the lives of the faithful who participate in them.

It is with particular care, however, that the Church attends to this when she deals with the celebration of the Eucharist, for she prepares and orders its various forms in such a way that they give expression to the various aspects of the Eucharistic Sacrifice and convey them to the Christian faithful.

For under every form, however simple, by which Mass is celebrated, all those qualities and characteristics flourish, which, by their very nature, necessarily belong to the most holy Sacrifice of the Mass. Among them, however, these are noted.

In the first place, certainly, the unity of the Sacrifice of the Cross, since many Masses represent but one Sacrifice of Christ, and they get the character of sacrifice from it because they are a memorial of the bloody Sacrifice on the Cross, whose fruits are received through this unbloody Sacrifice.

Secondly, the unity of the priesthood, since, though many priests celebrate Mass, individual priests, nevertheless, are but ministers of Christ, who exercises His Priesthood through them, and who, for this reason causes individuals in a most special way through the Sacrament of Holy Orders to be partakers of His own Priesthood. Accordingly, even when individuals offer the Sacrifice, all, nevertheless, act in virtue of the same Priesthood and in the person of the High Priest to whom it belongs either through one, or through many together, to consecrate the Sacrament of His Body and Blood.

Finally, the action of the entire people of God is very clearly shown. Certainly every Mass, as the celebration of that Sacrament by which the Church continues to live and grow and in which the fraternal nature of this Church is especially shown, is even more than

all other liturgical actions the action of all the holy people of God, hierarchically structured and acting.

Yet, this threefold aspect which belongs to every Mass is particularly obvious in the rite by which many priests concelebrate the same Mass. In this manner of celebrating Mass, many priests, in virtue of the same Priesthood and in the person of the High Priest, act together with one mind and with one voice, and together they confect and offer the one Sacrifice, with one sacramental action, and they participate in it together.

Wherefore, in the celebration of a Sacrifice of this kind in which the faithful participate together, with understanding, actively and as a community, especially if the Bishop is present, there is truly had a manifestation of the Church, with one Sacrifice and one Priesthood, with God's ministers and His holy people gathered around one altar, for one and the same act of thanksgiving.

Thus through the rite of concelebration, truths of great import, bearing upon the spiritual and pastoral life of priests and the Christian instruction of the faithful, are clearly presented and inculcated.

For these reasons therefore, much more than for others of the merely practical order, concelebration of the Eucharistic Mystery, though its methods and forms have varied, has been recognized in the Church even from ancient times and, although it has evolved in different ways, it remains in use even to the present time, both in the east and in the west.

For the same reasons, moreover, men already knowledgeable in the liturgy have been making inquiries and have been presenting requests for the extension of the faculty of the concelebration of Mass and for a more suitable restoration of this rite.

Finally, the Second Vatican Council, having considered the matter well, extended the faculty of concelebration in several instances and established that a new rite of concelebration should be drawn up and inserted into the Pontifical and into the Roman Missal. Accordingly, His Holiness, Pope Paul VI, upon the solemn approbation and promulgation of the Constitution on the Sacred Liturgy in the Second Vatican Council, ordered the Commission for the Implementation of the Constitution on the Sacred Liturgy to draw up as soon as possible a rite to be observed in the concelebration of Mass. On June 19, 1964, the Commission unanimously ratified this rite, frequently subjected to the examination of the Consultors and members and refined accordingly, and the Commission stated that if it met with the approval of the Holy Father, before the rite was definitively approved, practical experimentations with the rite would be carried out in various parts of the world and in different circumstances.

Bowing also, however, to the mind of the Council, this Commission for the Implementation of the Constitution on the Sacred Liturgy has also drawn up a rite for Communion under both kinds,

in which both the occasions and forms are defined by which clergy, religious and laity may receive the Eucharist under both kinds.

For several months, therefore, many experiments have been carried out throughout the world, with truly great advantage, both concerning the rite of concelebration and concerning the rite of Communion under both kinds, and observations about these have been sent to the Secretary of the Commission in addition to opinions and requests, in response to which each of the rites has been refined and presented to the Holy See by His Eminence, James Cardinal Lercaro, President of this Commission.

The Holy Father, after carefully considering both rites with appropriate deliberation with the assistance, both of the above-mentioned Council and of the Congregation of Sacred Rites, gave his approval to them and by his own authority confirmed them in whole and in part in an audience on March 4, 1965, granted to Arcadius M. Cardinal Larraona, Prefect of the Congregation of Sacred Rites, and the Holy Father ordered that these rites become public law, to be carefully observed by all, as of Holy Thursday, April 15, 1965, and that they be written into the Pontifical and into the Roman Ritual.

All things to the contrary notwithstanding.

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Archbishop of Bologna

President, The Commission for the Implementation of the Constitution on the Sacred Liturgy.

✠ ARCADIUS M. CARDINAL LARRAONA
Prefect of the Congregation of Sacred Rites.

FERDINAND ANTONELLI, O.F.M.
Secretary of the Congregation of Sacred Rites.

Concelebration of Mass

Preliminary Principles

Faculty for Concelebration

1 Concelebration by which the unity of the priesthood is appropriately demonstrated, continues to remain in use in the Church, both in the East and in the West. For this reason the Commission is pleased to extend the faculty of concelebrating to the following cases:

- 1° a) Holy Thursday, both in the Mass of Chrism and in the Evening Mass;
b) Masses in Councils, Meetings of Bishops and Synods.
c) Mass in the Blessing of an Abbot.

2° Also, with the permission of the Ordinary, who is to judge whether it is opportune:

a) Conventual Mass or the principal Mass in churches and oratories, when the needs of the faithful do not require the individual celebration of Mass by all of the priests present.

b) Masses in monasteries with both secular and religious priests. There is always preserved, however, the faculty of each priest to celebrate Mass individually, but not in the same church simultaneously with the concelebrated Mass, nor on Holy Thursday. (Const. on Sacred Liturgy, art. 57.)

2 In order that the unity of the priesthood may be fittingly demonstrated, concelebration is permitted only once a day in any given church and in any chapel. Where, however, there is great number of priests, the Ordinary or Major Superior spoken of in the following number, may allow concelebration more than once on the same day, but at different times.

Regulating Concelebration

3 It is for the Bishop, according to law, to make the regulations for concelebration throughout his diocese, even in the churches and semipublic oratories of exempt religious. It is, however, for each Ordinary and even for the Major Superior of clerical non-exempt Religious and of Societies of Clerics, to determine whether concelebration is opportune, and to give permission for it in their churches and oratories, and also to determine the number of those who may concelebrate, according to the norms of the following article, if, in given circumstances, he thinks it warranted for the dignity of the rite.

The Number of Concelebrants

4 The number of concelebrants, in individual cases, is to be determined according to the altar and church in which concelebration is to take place, in such a way that the concelebrants can stand around the altar, even if they cannot all touch the altar at the same time. Provision should be made, however, for the faithful to see the sacred rite well; accordingly, the concelebrants should not stand on the side of the altar which faces the people.

Concelebrating in the Consecration of a Bishop, in the Blessing of an Abbot and in the Ordination of Priests

5 In the Consecration of a Bishop it is extremely fitting that Bishops who are co-consecrators concelebrate the Mass with the consecrating Bishop and with the newly consecrated Bishop. Likewise, in the Blessing of an Abbot, it is fitting that assisting Abbots concelebrate Mass with the Bishop and with the newly blessed Abbot. In the ordination of priests, all the newly ordained priests are to concelebrate with the Bishop. In all cases the principal celebrating Bishop may also admit others to concelebrate Mass.

The Rite to be Observed in Concelebration

6 The following norms must be applied whenever Mass is concelebrated in the Roman Rite; they are also to be applied, however, to the other Latin Rites.

7 Any priest of the Latin Rite can concelebrate with other priests of the Latin Rite, even if Mass is being celebrated in a rite other than his own.

Refusing Anyone to Concelebrate After the Beginning of Mass

8 After Mass has already begun no one, for any reason, may be admitted to the number of concelebrants.

Celebrating or Concelebrating several Masses on the Same Day

9 a) On Holy Thursday, anyone who celebrates or concelebrates Mass of the Chrism, may also celebrate or concelebrate an Evening Mass.

b) In the Easter Vigil, whoever celebrates or concelebrates Mass, may also celebrate or concelebrate the second Mass of Easter.

c) On Christmas, all priests may concelebrate three Masses if these Masses are celebrated at the proper time.

d) Whoever concelebrates with the Bishop or his delegate in a synod, in the pastoral visitation or in meetings of priests, may celebrate another Mass for the sake of the faithful, if the same Bishop judges it useful. In all other cases, whoever concelebrates may not celebrate another Mass on the same day.

Stipends

10 Each concelebrant may legitimately accept a stipend in keeping with the law.

Prior Instructions

11 Pastors of souls are to see to it that the faithful who are to be present for the concelebration are given the proper instruction regarding the significance of this rite.

General Norms

12 All concelebrants must wear the sacred vestments which they are to wear when they celebrate Mass individually. Concelebrating Bishops, however, wear only the amice, alb, cincture, pectoral cross, stole, chasuble, maniple and mitre. Their vestments are to be the color proper to the Mass. However, the concelebrants may, out of necessity, wear white vestments, except for Masses of the dead, but the principal celebrant wears the vestments in the color proper to the Mass.

13 The principal celebrant, unless the following rubrics indicate otherwise, performs all the rites and says all the prayers that he does ordinarily, according to the various forms of Mass when he celebrates Mass alone. Accordingly, he bows, genuflects, kisses the altar, makes the signs of the cross over the offerings and does the other things according to the rubrics. He should, however, be careful to sing or say the prayers he is to offer with the concelebrants distinctly and with a louder voice than the other concelebrants, so that all can say them at the same time together with him, especially the words of consecration which are to be pronounced at the same moment, though a moral union of recitation suffices.

14 The other concelebrants, however, are to perform only those gestures and rites which are explicitly assigned to them to be performed. They only extend their hands when saying aloud, either with the principal celebrant or alone, prayers which call for the priest to extend his hands; otherwise they keep their hands folded. Likewise they say aloud only those prayers which they are called upon to say either alone or together with the celebrant; but they should recite them from memory, as far as possible, and they should not recite them so loud as to obscure the voice of the principal celebrant. They should, nevertheless, listen to or pray mentally those prayers which they are not explicitly called upon to say.

15 If any priest acts as a ministering deacon, assistant deacon or subdeacon in a concelebrated Mass, he is not to concelebrate in that Mass. However, the deacon, subdeacon and assistant deacons may receive Communion under both kinds. If they are priests, moreover, they may receive in this fashion even if they have already celebrated Mass or are to celebrate Mass.

16 The deacon and subdeacon and other ministers and servers are to be sure not to stand among the concelebrants, except when their services are called for according to the rubrics. Once they have performed their service they are immediately to go back to their places.

Preparations

17 Besides those items required for any Mass, the following are

to be prepared :

a) all sacred vestments which the principal celebrant, according to the various forms of Mass, is to wear ;

b) amice, alb, cincture, maniple, stole and chasuble for each concelebrant ;

c) one host sufficiently large, or many hosts, to be broken later for the concelebrants, and hosts for the Communion of the faithful. If the Communion of the concelebrants is to be performed by dipping the particles in the Precious Blood, care is to be taken that the hosts are not too small or fragile, but somewhat thicker than usual, so that after they are partially dipped in the Precious Blood, they can be conveniently distributed.

d) one chalice sufficiently large, or lacking this, a second chalice, for the Communion of all the concelebrants.

e) a burse with a corporal or, if necessary, with several corporals, a pall with purificator for the chalice, as well as other purificators for the concelebrants ;

f) patens for the Communion of the concelebrants ;

g) silver tubes or silver spoons for each of the concelebrants and a vessel with water to purify them if the Precious Blood is to be received by means of a sipper or spoon ;

h) booklets with the Order of the Mass, if necessary, for the concelebrants ;

i) a vessel or vessels with water for the ablution of the fingers ;

j) chairs or benches for the concelebrants, alongside the chair of the principal celebrant, or in some other suitable place in the sanctuary.

RITE FOR A PONTIFICAL MASS

I Preparation

18 The principal celebrating Bishop vests in the sacristy in the vestments proper to a Pontifical Mass. The other concelebrants vest in the proper vestments. Likewise the deacon and subdeacon and other ministers, as well as the assistant deacons, vest in the sacristy as usual ; in a concelebrated Mass, however, two of the concelebrants may take the place of the deacon and subdeacon.

19 One of the concelebrating priests functions as the assistant priest, but instead of the cope he wears the chasuble and all other vestments of the priest.

II Liturgy of the Word

The Beginning of Mass

20 When all is prepared, the principal celebrating Bishop imposes and blesses incense, and the procession through the church to the altar is carried out in this order: the thurifer with censor smoking, a subdeacon with the processional cross between two ac-

olytes carrying lighted candles, the clergy, if there are any, then the subdeacon carrying the book of Gospels, the concelebrating priest and the concelebrating Bishops, the assistant priest with the deacon at his left, and finally the principal celebrating Bishop, between the two assistant deacons or two concelebrants. While the procession goes through the church, the Introit antiphon and its psalm are sung.

21 When they arrive at the altar, the concelebrants, having made the proper reverence, go up to the altar two by two and kiss it; then they take the places assigned to them.

22 The principal celebrating Bishop, having made his reverence to the altar, says with his ministers, in a subdued voice, the prayers at the foot of the altar. The Mass then continues as usual, with, however, the following exceptions.

23 The Book of Gospels is left on the altar in the center after the principal celebrating Bishop has kissed the altar and the Gospel.

The Lessons

24 If before the Epistle other Lessons are to be read, the lector, after the collect, having made the necessary reverences to the altar and Bishop, goes to the ambo or other suitable place and there, facing the people, sings or reads the Lesson.

25 For reading the Epistle, however, the subdeacon, after the collect, takes the book, and making the necessary reverences to the altar and the Bishop, goes to the ambo or other suitable place, and there, facing the people, sings or reads the Epistle. Afterwards he goes to the Bishop and bowing receives his blessing.

26 At the proper time, the deacon, having made the necessary reverences goes to the altar and kneeling on the bottom step says silently the *Munda cor meum*; then he takes the book of Gospels from the altar. Meanwhile the Bishop puts incense in the thurible and blesses it. Then the thurifer, acolytes and subdeacon, in the usual way, accompany the deacon carrying the book in such a way as to honor it. The deacon goes to the Bishop and bowing asks his blessing, then goes to the ambo or other suitable place, and there, facing the people, sings or reads the Gospel.

27 Absolution is not given after the homily.

28 After the Creed, the principal concelebrating Bishop says, *Dominus Vobiscum*, *Oremus*, and the prayer of the faithful, according to the custom of the place.

III The Eucharistic Liturgy

Offertory

29 The antiphon for the Offertory is begun as the ministers bring the gifts to the altar, and all is carried out as usual for the offertory. If the faithful offer gifts, the principal celebrating Bishop accepts them at the sanctuary gates, aided, if necessary, by some of the concelebrants. He then washes his hands. Then the principal celebrating Bishop together with the other concelebrants goes to the

altar, makes the proper reverences and with the assistant priest goes up to the altar and kisses it. The other concelebrants, having made the proper reverence, stand on the floor around the altar, but not in such a way as to interfere with the offertory rites. If it seems suitable, however, the concelebrants may go to the altar before the principal celebrant sings the prayer over the gifts.

30 All Offertory prayers are said silently by the principal celebrating Bishop alone.

31 The concelebrants are incensed once as a group, immediately after the principal celebrating Bishop.

32 After the principal celebrating Bishop sings the prayer over the gifts, the concelebrants, if they are few in number and the size of the altar permits it, take their places around the mensa of the altar. Otherwise they stand in some more suitable place around the altar, but in such a way as to permit the ceremonies to be seen by the faithful and to allow the deacon to come to the altar and to the Bishop when necessary.

33 The assistant deacons and the subdeacon stand on the floor; but the deacon stays behind the principal celebrating Bishop, and goes up to the altar when needed to take care of the chalice.

34 The prayer over the gifts is sung by the principal celebrating Bishop alone in the tone for an oration up to and including . . . *per omnia saecula saeculorum*.

The Canon

35 Only the principal celebrating Bishop sings the dialogue before the preface to which all respond, and the preface. The *Sanctus*, however, is sung by all the concelebrants together with the people and the choir.

36 After the chanted *Sanctus*, the concelebrants follow the Canon in the manner indicated below. Only the principal celebrating Bishop, however, makes the gestures, unless otherwise indicated.

37 The *Te igitur* is said aloud by the principal celebrating Bishop alone.

38 The commemoration of the living and the *Communicantes* can be given to one or two of the concelebrants respectively to say, who alone says these prayers aloud and with his hands extended.

39 From the *Hanc igitur*, to the *Supplices* inclusive, all the concelebrants together sing the prayers or say them aloud, in this way:

a) *Hanc igitur*, with the hands extended towards the offerings, and folded at the words . . . *per Christum Dominum nostrum*;

b) *Quam oblationem, Qui pridie, Simili modo*, with hands joined, and with heads bowed at the words . . . *gratias agens* . . . ;

c) words of consecration, with the right hand extended towards the bread and chalice, if it seems suitable; but looking at the host and chalice at the time of the elevation, and bowing profoundly after each elevation;

d) *Unde et memores* and *Supra quae* with hands extended ;
e) *Supplices*, bowing profoundly, and with hands joined up to the words . . . *ex hac altaris participatione* . . . and then standing up straight and signing themselves at the words . . . *omni benedictione caelesti et gratia repleamur*.

40 The commemoration of the dead and the *Nobis quoque peccatoribus* can be given by the principal celebrating Bishop to one or two of the concelebrants respectively to say, who alone says these prayers aloud and with his hands extended. At the words, *Nobis quoque peccatoribus*, each concelebrant strikes his breast.

41 *Per quem haec omnia* is said by the principal celebrating Bishop alone, while the others stand with hands joined.

42 The Doxology at the end of the Canon, from the words *Per ipsum* . . . to . . . *per omnia saecula saeculorum*, inclusive, is sung or said aloud by all the concelebrants together with the principal celebrating Bishop.

The Preparation for Communion

43 The principal celebrating Bishop sings the introduction to the Lord's Prayer, and then he says the Lord's Prayer together with the celebrants.

44 The *Libera nos* is sung by the principal celebrating Bishop alone, who at the conclusion of the prayer breaks the host and drops it in the chalice as usual.

45 During the singing of the *Agnus Dei*, if there are several hosts to be broken for the Communion of the concelebrants, the principal celebrating Bishop breaks the hosts, with the help of one or two concelebrants near him.

46 After the breaking of the hosts, the principal celebrating Bishop alone says silently the *Domine Jesu Christe, qui dixisti*, and then kisses the altar and gives the kiss of peace to the concelebrants and, after them, to the assistant deacons, unless they are to receive Communion. If the concelebrants are few in number, they may come up to the principal celebrating Bishop one by one and receive the kiss of peace from him, omitting, however, the genuflection and the kissing of the altar. If, however, the number of the concelebrants is great, the principal celebrating Bishop gives the kiss of peace to only two of the concelebrants standing at his right and his left, who, in turn, give the kiss of peace to the concelebrant nearest to them and so on in order. Then the principal celebrating Bishop alone says silently the prayers *Domine Jesu Christe* and the *Perceptio*. The kiss of peace is given to those in choir by the assisting priest, in the usual manner.

The Communion with the Lord's Body

47 After the prayers before Communion, the principal celebrating Bishop genuflects, says silently the *Panem caelestem accipiam*, and stands back a little, turning to the left side. The other concelebrants come up to the center of the altar, one by one, and, if they

are Bishops, they take the Lord's Body directly from the altar. But if they are priests, they receive It from the principal celebrating Bishop, and holding It in their right hand and supporting It with a paten or with their left hand, they return to their places around the altar. If, however, it seems more suitable, the concelebrants who are not Bishops may also take the Lord's Body directly from the altar. When all have the Lord's Body, the principal celebrating Bishop takes his particle, and bowing he says three times in the usual fashion the *Domine, non sum dignus*, and the *Corpus Domini nostri*, and all, bowing, reverently receive the Body of the Lord.

48 If the principal celebrant is a Prelate without the episcopal character, the concelebrating priests take the Body of the Lord directly from the altar.

49 If the number of concelebrants is great, the principal celebrating Bishop, even with the help of one or two of the concelebrants, may bring the Body of the Lord to each of the concelebrants; each standing, takes It with his right hand and supports It with a paten or with his left hand. All else is done as described above. Nothing prevents the principal celebrating Bishop from holding out the particles on a paten to the first concelebrant, or even to each of those standing at his right and left, who take their particles and then hand the paten on to those after them, and so on until the last. When all have taken the Lord's Body, all is done as described above.

After the concelebrants have received the Body of the Lord, the assistant deacons, and, after them, the deacons and subdeacon come forward and receive Communion from the principal celebrating Bishop in the usual fashion, and then, the kiss of peace.

The Communion with the Chalice

51 Communion with the chalice may be received by either drinking directly from one and the same chalice, or with the use of a tube, or with a spoon, or even by dipping the Host in the Precious Blood.

52 If Communion is received directly from the chalice the procedure is as follows. The principal celebrating Bishop silently says the prayer *Quid retribuam* . . . , and then he takes the chalice and, without any sign of the cross, says silently the *Sanguis Domini nostri*, and he drinks a little of the Precious Blood and hands the chalice to the deacon. The deacon wipes the outside of the chalice with a purificator, then he takes a place either at the center of the altar or on the right side, whichever place is more convenient for him to present the chalice to the other concelebrants. If the deacon stands at the right side, another corporal should be spread on the altar there. The concelebrants come up one by one, and, without genuflecting, each receives the chalice from the deacon, and holding it together with the deacon, if it can be done conveniently, and holding a purificator beneath his mouth, takes a little of the Precious Blood. Afterwards he washes his hands at the credence table, and returns to his

place as at the beginning of Mass. The deacon after the Communion of each concelebrant, wipes the outside of the chalice. The assistant deacons and the subdeacon come last to receive the Precious Blood, and when the deacon says: *Sanguis Christi*, they respond: *Amen*. Then the deacon himself receives Communion and consumes all the Precious Blood which remains. He brings the chalice to a nearby table and there purifies it. The subdeacon wipes the chalice as usual and covers it.

53 If the number of the concelebrants is great, the principal celebrating Bishop or one of the concelebrants, with the assistance of the deacon, can bring the Blood of the Lord to the individual concelebrants remaining in their places, who, standing, take the chalice in their hands, consume a little of the Precious Blood, and then hand the chalice back to the one who presented it to them. The deacon, however, wipes the outside of the chalice. Nothing prevents the principal celebrating Bishop from presenting the chalice to the first concelebrant, who takes a little of the Precious Blood and then hands it to the next concelebrant, and so on, until the last.

54 If Communion with the chalice is carried out with a tube, the following is the procedure: The principal celebrating Bishop silently says the *Quid retribuam Domino*, etc., and then he takes the tube from the deacon, and says silently *Sanguis Domini nostri*, and drinks a little of the Precious Blood, and he immediately purifies the tube by drinking a little water from a suitable vessel placed on the altar near the chalice by the subdeacon. The deacon then places the chalice either in the center of the altar, or on the right side on another corporal, whichever is the more convenient place for him to administer Communion with the chalice. Near the chalice is put the vessel of water to purify the tubes and a paten on which they are to be placed afterwards. The concelebrants come up one by one, and without genuflecting, accept a tube from an acolyte and drink a little of the Precious Blood. They then purify the tube by drinking a little water, and then place the tube on the nearby paten. The assistant deacons and the subdeacon, are last to receive the Precious Blood in the same way; when the deacon says; *Sanguis Christi*, they reply: *Amen*. Then the deacon himself receives Communion and consumes all of the remaining Precious Blood. Then he takes the chalice to a nearby table, and purifies it, but the subdeacon wipes and covers it as usual.

55 If Communion with the chalice is performed with a spoon, the procedure is the same as Communion with the tube; the spoon, however, should be placed in a vessel of water after Communion. The subdeacon takes the vessel with the spoons in it to a nearby table, where he purifies and wipes the spoons.

56 Communion of the concelebrants may also be carried out in such a way that each concelebrant may receive at the altar the Lord's Body, and immediately afterwards, His Precious Blood. In this case, the principal celebrating Bishop receives Communion under both

forms as at a Mass celebrated alone, but observing the rite chosen for individual reception of Communion with the chalice to be followed by the other concelebrants. After the Communion of the principal celebrating Bishop, the deacon transfers the chalice to a corporal on the right side of the altar, and he stands there for the administration of the chalice. The concelebrants come up one by one to the middle of the altar, genuflect and receive the Body of the Lord. Then they go to the right side and receive the Precious Blood, according to the rite chosen for Communion with the chalice, as described above. The Communion of the ministers and the purification of the chalice are also carried out in the same manner as stated above.

57 If Communion of the concelebrants is performed by dipping the particles in the Precious Blood, the principal celebrating Bishop receives the Body and Blood of the Lord in the usual way, but seeing to it that enough of the Precious Blood remains in the chalice for the communion of the concelebrants. The deacon then suitably places the chalice either in the center of the altar, or on a corporal on the right side, together with a paten containing the particles of the Host, whichever is the more convenient place for assisting with the chalice. The concelebrants, one by one, come to the altar. Each genuflects, takes a particle, dips it partially in the chalice, and holding a paten beneath his mouth, receives Communion, and then, after washing his hands, as noted above, he returns to the place he had at the beginning of Mass. Nothing prevents the principal celebrating Bishop from giving Communion to the concelebrants in this way: After receiving the Body and Blood of the Lord in the usual way, he hands the chalice with a purificator to the deacon, and the Bishop takes a paten or ciborium with hosts, and with a deacon at his left, he stands where he can most conveniently give Communion to the concelebrants. The concelebrants, one by one, come up to the principal celebrating Bishop. Each takes the paten, and stands before the Bishop, who dips a part of the host in the chalice and offers it to the communicant, saying nothing. After his Communion, the communicant hands the paten to the next one coming to receive, and he then takes his place as at the beginning of the Mass. The assistant deacons, the deacon and subdeacon receive Communion in the same way as the concelebrants, except that the principal celebrating Bishop says *Corpus et Sanguis Christi* and they reply: *Amen*. The deacon, however, at the altar, consumes all the remaining Precious Blood, and then transfers the chalice to a nearby table where he purifies the chalice, and the subdeacon wipes and covers it.

Communion of the Faithful

58 After the Communion of the concelebrants, and of the ministers, the principal celebrating Bishop, with the deacon of the Mass assisting him, says in the usual way: *Ecce Agnus Dei*, and the faithful say three times; *Domine, non sum dignus* and then both he and some of the concelebrants distribute Communion to the faithful,

while the Communion antiphon with its psalm are sung. If, however, there is a large number of concelebrants, the principal celebrating Bishop, after his Communion with the chalice, can immediately distribute Communion to the faithful, while the other concelebrants come forward to receive Communion with the chalice, and afterwards some of them may help the Bishop in distributing Communion to the faithful. In this event, the principal celebrating Bishop, before the concelebrants receive the Body of the Lord, takes a particle and holding it for the faithful to see, says *Ecce Agnus Dei* and then together with the concelebrants and the faithful he says aloud three times the *Domine non sum dignus*.

59 After the Communion of the faithful, any remaining hosts are consumed by one of the concelebrants, or are brought by a deacon or priest to the altar of the Blessed Sacrament. The principal celebrating Bishop, however, saying silently the *Quod ore sumpsimus*, and *Corpus tuum*, washes his hands as usual.

The Conclusion of Mass

60 After washing his hands, the principal celebrating Bishop sings *Dominus vobiscum* and the postcommunion, and carries out the other rubrics for concluding Mass. After the last blessing, all in procession return to the sacristy.

THE RITE FOR A SOLEMN MASS

I Preparation

61 The concelebrants vest in the sacristy in the vestments which they would wear for celebrating Mass alone. The deacon and subdeacon and the other ministers and servers also vest in the sacristy, as usual.

II Liturgy of the Word

The Beginning of Mass

62 When all is ready, the procession takes place through the church, while the Introit antiphon and its psalm are sung. The concelebrating priests go before the principal celebrant, who processes with the deacon and subdeacon.

63 When they come to the altar, the concelebrants, having made the proper reverence, go up to the altar two by two and kiss it; then they take the places assigned to them.

64 The principal celebrant, having made his reverence to the altar, says with his ministers in a subdued voice, the prayers at the foot of the altar; the Mass then continues as usual, with the observance of the following rubrics.

65 After the incensation of the altar, the principal celebrant goes with the deacon and subdeacon to the seat, and there, after the *Kyrie* and *Gloria* have been sung, he chants the collect.

The Lessons

66 Seated, all listen to the Epistle and the chants which follow it.

67 If other Lessons are to be read before the Epistle, after the collect, the lector, after making the proper reverences to the altar and principal celebrant, goes to the ambo or other suitable place, and there, facing the people, he sings or reads the Lesson. If there are many Lessons, they are sung or read in the same order; the principal celebrant, however, says the collects occurring between them, staying at his place, and, genuflecting there at the *Flectamus genua*, if it occurs.

68 For reading the Epistle, however, the subdeacon, after the collect, takes the book, and making the necessary reverences to the altar and to the principal celebrant, goes to the ambo or other suitable place, and there, facing the people, sings or reads the Epistle; afterwards he goes to the principal celebrant and receives his blessing.

69 After blessing the subdeacon, the principal celebrant, seated, imposes and blesses incense. Then the deacon takes the book of Gospels to the altar and places it in the middle, and kneeling, he says the *Munda cor meum*; he takes the book from the altar, goes to the principal celebrant, and standing, receives his blessing; then, accompanied by the thurifer, acolytes and subdeacon, he goes to the ambo or other suitable place, and there, facing the people, sings or reads the Gospel.

70 The principal celebrant or one of the concelebrants gives the homily, if there is to be one; after it, the principal celebrant, at his place, begins the *Credo*, if there is one.

71 After the Creed, the principal celebrant says, *Dominus vobiscum*, *Oremus*, and the common prayer or the prayer of the faithful, according to the custom of the place.

III The Eucharistic Liturgy

Offertory

72 The antiphon for the Offertory is begun as the ministers bring the gifts to the altar, and all is carried out as usual for the offertory. Then the principal celebrant, together with the other concelebrants, goes to the altar and makes the proper reverence, and then with the deacon he goes up to the altar, and kisses it. The other concelebrants, however, having made the proper reverence, stand on the floor around the altar, in such a way as not to interfere with the offertory rite. If it seems more convenient, however, the concelebrants may come to the altar just before the principal celebrant sings the prayer over the gifts.

73 At the offertory all is carried out as described above in numbers 30-34, omitting, however, those things proper to a Pontifical Mass.

Canon

74 In the Canon also, all those things given above, in numbers 35-42, are observed.

Communion

75 Both in the preparation and in the order for Communion of concelebrants and ministers and of the faithful, all things given in numbers 43-58, above, are done, with the exclusion of the rites proper to a Pontifical Mass. After the concelebrants, the deacon receives the kiss of peace and gives it to the subdeacon, who brings it, in the usual way, to the clergy.

Conclusion of the Mass

76 After the Communion of the faithful or the Communion with the chalice, the individual concelebrants wash their hands and return to the places they had at the beginning of Mass. The principal celebrant, however, after washing his hands, says *Dominus vobiscum* and the postcommunion, and carries out the other rubrics for concluding Mass.

After the blessing, all return in procession to the sacristy.

RITE FOR A MASS WITH A DEACON

77 All those things which pertain to the principal celebrant, concelebrants, deacon and ministers or servers are done as stated above for a solemn Mass. For the rest, this form of Mass is conducted as a solemn Mass.

78 The Epistle is sung or read by a lector or qualified server, or, if there is none, by the deacon himself.

RITE FOR A HIGH MASS **(MISSA CANTATA)**

I Preparation

79 The concelebrants vest in the sacristy in the vestments which they would wear for celebrating Mass alone. The ministers or servers, likewise, put on their proper vestments.

II Liturgy of the Word

Beginning of Mass

80 When all is ready, the procession takes place through the church to the altar, while the Introit antiphon and its psalm are sung. The concelebrating priests walk before the principal celebrant.

81 When they come to the altar, the concelebrants, having made the proper reverence, go up to the altar two by two and kiss it,

and then they take the places assigned to them.

82 The principal celebrant, having made his reverence to the altar, in a subdued voice says the prayers at the foot of the altar with the ministers. The Mass then continues as usual, with the observance of those things which follow.

83 After kissing the altar, or if incense is used, after the incensation of the altar, the principal celebrant goes to his seat, and there, after the *Kyrie* and *Gloria* have been sung he chants the collect.

Lessons

84 Seated all listen to the Epistle and the chants which follow it.

85 The Lessons and Epistle are proclaimed by a lector or qualified server, who, after making the proper reverences to the altar and the principal celebrant, goes to the ambo or other suitable place, and there, facing the people, sings or reads the Lesson or Epistle. If there are many Lessons, they are sung or read in the same order; the principal celebrant, however, staying at his place, says the collects occurring between them, and genuflects there, at the *Flectamus genua* if it occurs. If there is no lector, however, the Lessons and Epistle are proclaimed in the same manner as given above by one of the concelebrants.

86 The Gospel may be sung or read by a deacon, who towards the end of the chants after the Epistle takes the book of Gospels to the altar and places it in the center, and, kneeling, he says the *Munda cor meum*; then he rises, takes the book from the altar, goes to the principal celebrant to receive his blessing; then he goes to the ambo or other suitable place, and there facing the people sings or reads the Gospel. After the Gospel he takes the book of Gospels to the principal celebrant for him to kiss. If there is no deacon, one of the concelebrants sings or reads the Gospel; bowing profoundly, he says the *Munda cor meum*, but does not seek the blessing.

87 The principal celebrant or one of the concelebrants gives the homily, if there is to be one; after it, the principal celebrant, at his place, begins the *Credo*, if there is one.

88 After the Creed, the principal celebrant says *Dominus vobiscum*, *Oremus*, and the common prayer, or prayer of the faithful, according to the custom of the place.

III Eucharistic Liturgy

Offertory

89 The antiphon for the Offertory is begun as one of the concelebrants brings the gifts to the altar, and all is carried out as usual at the offertory. Then the principal celebrant, together with the other concelebrants, goes to the altar and makes the proper reverence, and then goes up to the altar alone, and kisses it. The other concelebrants, however, having made the proper reverence, stand on the floor around the altar, in such a way as not to interfere with carrying out the Offertory rite. If, however, it seems convenient, the con-

celebrants may come to the altar just before the principal celebrant sings the prayer over the gifts.

90 At the Offertory, all is carried out in keeping with what has been stated above in numbers 30-34, with the omission however, of those things which are proper to a Pontifical Mass and which are to be done by sacred ministers.

Canon

91 In the Canon, also, all those things given above in number 35-42 are to be observed.

Communion

92 Both in the preparation and in the order for Communion, both of the concelebrants and of the faithful, all things stated in numbers 43-51 are to be done, with the omission of those rites proper to a Pontifical Mass. All those functions, however, proper to the deacon in the Communion rite, are performed by one of the concelebrants.

Conclusion of the Mass

93 After the Communion of the faithful or the Communion with the chalice, the individual concelebrants wash their hands and return to the places they had at the beginning of Mass. The principal celebrant, however, after washing his hands, says *Dominus vobiscum*, and the postcommunion, and carries out the other rubrics for concluding Mass. After the blessing is given, all in procession return to the sacristy.

RITE FOR A LOW MASS **(MISSA LECTA)**

I Preparation

94 The concelebrants vest in the sacristy in the vestments they would wear for celebrating Mass alone. The servers also put on their proper vestments.

II Liturgy of the Word

Beginning of Mass

95 When all is ready, the concelebrants go to the altar, preceded by the servers, all with hands folded. The principal celebrant goes last.

96 When they come to the altar, the concelebrants, having made the proper reverence, go up to the altar two by two and kiss it, and they then take the places assigned to them.

97 The prayers at the foot of the altar are said as usual by the celebrant with the server, while a popular hymn is sung. If there is no hymn, however, the principal celebrant may alternate with

all present in saying the prayers.

98 It is fitting for the principal celebrant and the concelebrants to recite or sing together with the congregation present the parts of the Ordinary of the Mass which pertain to the congregation. It is likewise fitting, moreover, for the concelebrants, in the absence of those to whom it pertains to say them, to say the Introit and Offertory antiphons with their psalms, and the chants occurring between the Lessons.

Lessons

99 All, seated, listen to the Epistle and the chants that follow it.

100 The Lessons and the Epistle are proclaimed by a lector or qualified server, who, after making the proper reverences to the altar and the principal celebrant, goes to the ambo or other suitable place, and there facing the people, reads the Lesson or Epistle. If there are many Lessons, they are read in the same order; the principal celebrant, however, staying at his place, says the collects occurring between them, and he genuflects there, at the *Flectamus genua*, if it occurs. If there is no lector, however, the Lessons and Epistle are proclaimed in the same manner as given above, by one of the concelebrants.

101 The Gospel may be read by a deacon, who towards the end of the chants after the Epistle, takes the book of Gospels to the altar and places it in the center, and kneeling, he says the *Munda cor meum*; then he takes the book from the altar, goes to the principal celebrant to receive his blessing, and then he goes to the ambo or other suitable place, and there, facing the people, he reads the Gospel. After the Gospel he takes the book of Gospels to the principal celebrant for him to kiss. If there is no deacon, one of the concelebrants reads the Gospel; bowing profoundly, he says the *Munda cor meum*, but does not ask the blessing.

102 The principal celebrant or one of the concelebrants gives the homily, if there is to be one; after it, the principal celebrant, at his place begins the *Credo*, if there is one.

103 After the Creed, the principal celebrant says, *Dominus vobiscum*, *Oremus*, and the common prayer, or prayer of the faithful, according to the custom of the place.

III Eucharistic Liturgy

Offertory

104 The antiphon for the Offertory is begun as one of the concelebrants brings the gifts to the altar, and all is carried out as usual for the Offertory. Then the principal celebrant, together with the other concelebrants goes to the altar and, after making the proper reverence, all take their places around the altar. The principal celebrant alone kisses the altar.

105 At the Offertory all is carried out in keeping with what has been stated above, in numbers 30-34, with the omission, however,

of those things which are proper to a Pontifical Mass or to a High Mass.

Canon

106 In the Canon, also all those things given above, in numbers 35-42, are to be observed.

Communion

107 Both in the preparation and in the order for Communion, both of the concelebrants and of the faithful, all things stated in numbers 43-58, are to be done, with the omission of those rites proper to a Pontifical Mass or to a High Mass. The kiss of peace may be given to the concelebrants. All those functions, however, proper to the deacon in the Communion rite, are performed by one of the concelebrants.

Conclusion of the Mass

108 After the Communion of the faithful or the Communion with the chalice, the individual concelebrants wash their hands and return to the places they had at the beginning of Mass. The principal celebrant, however, after washing his hands, says, *Dominus vobiscum*, and the postcommunion, and carries out the other rubrics for concluding Mass. After the blessing is given, all return to the sacristy.

CONCELEBRATION OF MASS IN WHICH THE ORDINATION TO THE PRIESTHOOD IS CONFERRED

109 Mass in which Ordination to the priesthood is conferred is conducted according to the rite for concelebration designated above. If, in addition to the priesthood, the subdiaconate and the diaconate are to be conferred in the Mass, one of those ordained in this same liturgical action, takes on the function of deacon and subdeacon, from the time he receives his Order; accordingly, at the beginning of Mass a previously ordained deacon and subdeacon will function as deacon and subdeacon of the Mass.

110 Those to be ordained to the priesthood will enter the church together with the others in the usual way, and will take the places assigned to them in choir, or in the sanctuary, or where it may seem more suitable.

111 Ordination takes place in the usual way, as described in the Roman Pontifical, with the exceptions which follow.

112 The priests who may be permitted by the Bishop to celebrate together with the newly-ordained priests, are the first after the Bishop to impose hands on the heads of the new priests.

113 A chasuble folded on both sides is placed on the newly-ordained priest.

114 While the Offertory antiphon with its psalm are sung or recited, the Bishop, with his mitre, seated at his throne or at the faldstool, receives the offerings from all of the newly ordained; he then washes his hands, rises and proceeds to the altar as usual, to continue Mass.

115 After the offerings of the newly ordained have been presented, the concelebrants go to the altar, and the Mass proceeds according to the form for concelebration given above.

116 After giving the kiss of peace to the newly-ordained priests, the Bishop gives it to the assistant priest and, if there are any, to the concelebrants, then to the assisting deacons and also to one of those ordained to each of the Sacred Orders conferred, coming to the Bishop in succession; each of these then gives the kiss of peace to the next one of his Order, and he to the next, until all have received it. If, however, the number of those ordained is small, the Bishop may give the kiss of peace to each individual.

117 Communion of all the concelebrants takes place in the manner indicated in the rite for concelebration; during this the responsory, *Iam non dicam*, is sung.

118 If Communion under both kinds is to be distributed to those ordained, it is to be done after the Communion of the concelebrants has been completed, with the observance of the Communion rite given below. Meanwhile some of the newly-ordained priests distribute Communion to the faithful. During this the Communion antiphon with its psalm are sung.

119 After Communion, the newly-ordained priests take their places in front of the altar, before the Bishop, and make the profession of faith. The Bishop then sits at the faldstool, at the center of the altar, and places his hands upon the head of each of the newly-ordained, saying *Accipe Spiritum Sanctum*, and, omitting the formula, *Stola innocentiae induat te Dominus*, he receives the promise of fidelity from each of those ordained, and, finally, he admonishes and blesses them. After this, the newly-ordained priests return to the places they had at the beginning of Mass.

120 The Bishop rises, kisses the altar and says, *Dominus vobiscum*, and the postcommunion, and he continues the Mass as usual.

121 After the Bishop says the *Placeat*, and before he imparts the blessing, he sits at the faldstool, at the center of the altar, and he gives the allocution to those ordained; he then rises, gives the solemn blessing and all return in procession to the sacristy.

CONCELEBRATION OF MASS IN WHICH THE CONSECRATION OF A BISHOP IS CONFERRED

122 The Mass in which the Consecration of a Bishop is conferred is conducted according to the rite for concelebration designated above, with the following exceptions.

123 The one to be consecrated stays among the other concelebrants, both on the way to the altar and in the sanctuary; accordingly, no special chapel is to be prepared for him. At the outset, likewise, he vests in all sacred vestments, white in color, as the Pontifical requires for Mass, with the exception of those things to be blessed in the Consecration itself.

124 The co-consecrating Bishops, if they are to concelebrate, likewise vest at the outset in the vestments required for concelebration.

125 The oath, if it is to be taken then, may be taken at a more convenient time or even in the sacristy, immediately before the Consecration itself. In this event, however, the postulation by the first co-consecrating Bishop and the reading of the Apostolic mandate are to take place at the beginning of the Consecration, before the examination of the one to be consecrated.

126 In conferring the Consecration, all things contained in the Roman Pontifical are to be observed. The imposition of hands, however, may be done by all the Bishops present, dressed in choir habit; among them, however, the Bishops who are to concelebrate the Mass take precedence. However, only the Bishop who is the consecrator and the two co-consecrating Bishops say the words, *Accipe Spiritum Sanctum*.

127 After the consecration, the new Bishop wipes his head and washes his hands in the sacristy or in some other more convenient place.

128 While the Offertory antiphon with its psalm are sung, the consecrating Bishop, with his mitre, sits at the throne or faldstool and receives the offering of the newly consecrated Bishop; then he washes his hands, rises and proceeds to the altar as usual.

129 After the offering of the newly consecrated Bishop has been presented, the Mass proceeds according to the form for concelebration given above.

130 The prayer over the gifts, added to the prayer of the Mass, is said by the consecrating Bishop alone. In the Canon, however, only the newly consecrated Bishop says the *Hanc igitur*.

131 After the postcommunion, the consecrator blesses and bestows the mitre and gloves on the newly consecrated Bishop, and he enthrones him; while the hymn *Te Deum* is sung, the new Bishop, going through the church, gives his blessing to all, as The Pontifical directs.

132 Upon the conclusion of the hymn, the antiphon *Firmetur* with its versicles and the oration are said; after this, the consecrator says *Dominus vobiscum* and adds *Ite, missa est*. Then the newly consecrated Bishop, with mitre and staff, goes to the consecrator, and sings or says, *Ad multos annos*. Then the consecrator and the co-consecrating Bishops receive him with the kiss of peace. Finally, the newly consecrated Bishop alone gives the solemn blessing, and all return in procession to the sacristy.

THE CONCELEBRATION OF MASS IN WHICH AN ABBOT IS BLESSED

133 The Mass in which an Abbot is blessed, is conducted according to the rite for concelebration designated above, with the exceptions which follow. The one to be blessed stays among the other concelebrants, both on the way to the altar and in the sanctuary; accordingly, it is not necessary to prepare a special chapel. At the outset, likewise, he vests in all the sacred vestments required for a Pontifical Mass, with the exception of those to be blessed and presented to him later.

134 The assisting abbots, if they are to concelebrate, vest at the outset in the vestments required for concelebration.

135 The oath, if it is to be taken then, may be taken at a more convenient time, or even in the sacristy, immediately before the Blessing itself. The presentation and the examination of the one to be blessed, and, if called for, the reading of the Apostolic mandate, are to be done before the litanies, omitting the psalms with the antiphon.

136 The entire rite for the Blessing is carried out as it is given in the Pontifical.

137 While the antiphon with its psalm are sung or read, the Bishop, with mitre, sits at the throne or faldstool and receives the offering of the new Abbot; he then washes his hands, rises and proceeds to the altar as usual to continue Mass, according to the form for concelebration given above.

138 After the postcommunion, the Bishop blesses the mitre and gloves and bestows them on the new Abbot, and he places him in the Abbot's seat or the faldstool before the altar. While the hymn *Te Deum* is sung the new Abbot, going through the church, gives all his blessing.

139 After the hymn and the verses and oration which follow, the Bishop says, *Dominus vobiscum* and adds, *Ite, missa est*. Then the new Abbot, with mitre and staff, goes to the Bishop and sings or says, *Ad multos annos*. The Bishop and the assisting Abbots receive the new Abbot with the kiss of peace. Finally, the new Abbot gives the solemn blessing, and all return in procession to the sacristy.

RITE OF CONCELEBRATION FOR PRIESTS WHO ARE INFIRM

I General Norms

140 Priests who are infirm, as long as they are not lying down, may concelebrate Mass with another priest who is not infirm, with the observance of the rite for concelebration and of the norms which follow.

141 Priests who are of poor eyesight, or who are totally blind may also use this rite.

142 The principal celebrating priest must vest in all the sacred vestments as usual. The priests who are infirm, however, are to wear them only in so far as it is possible for them to do so, at least, an alb, surplice or choir habit, and a stole.

143 Before the principal celebrant comes to the altar, the priests who are infirm are given positions around the altar, in seats prepared for them, in whatever locations are most convenient. Those who have permission, moreover, to remain seated throughout the celebration, may also make use of this permission in concelebration.

II Liturgy of the Word

144 The principal celebrant performs and says all those things described above for the rite of concelebration.

145 The concelebrants, however, if they can, alternate with the principal celebrant in saying the prayers at the foot of the altar and the *Kyrie*, and they recite the *Gloria* and *Credo* with him. It is sufficient, however, for them to listen to the Introit antiphon and the chants occurring between the Lessons.

146. In the absence of a qualified minister to proclaim the Lessons, Epistle and Gospel, one or another of the concelebrants, or the principal celebrant himself may read them.

147 After the Offertory antiphon, the concelebrants, if they can, come to the altar, and before the principal celebrant says the prayer over the gifts, they take their places around the mensa or near the altar, in the most convenient place.

148 The Offertory prayers are said silently by the principal celebrant alone.

149 The prayer over the gifts is said by the principal celebrant alone, to which the others reply: *Amen*. The Preface also is said by the principal celebrant, with the others making the responses in the dialogue which precedes it, and saying the *Sanctus* together with the principal celebrant.

150 The Canon is said as explained above. All the concelebrants, however, must say all the words together with the principal celebrant from the *Hanc igitur* to the *Supplices* inclusive. Each one

makes the gestures as well as he can.

151 The Lord's Prayer is said by all the concelebrants, but the embolism is said by the principal celebrant alone.

152 The principal celebrant gives the kiss of peace to each one of the concelebrants individually, if they cannot give it to one another.

153 The prayers before Communion are said silently by the principal celebrant alone.

154 The Rite for Communion is to be chosen from among those described below, according to which is more suitable. The principal celebrant, however, if it seems preferable, may give Communion under both kinds to each of the concelebrants, after he himself has taken Communion under both kinds.

155 After Communion, the concelebrants return to the places they had at the beginning of Mass. The principal celebrant purifies the chalice and carries out the other rubrics as usual for concluding the Mass.

Rite to be Observed in the Distribution of Communion Under Both Kinds

PRELIMINARY PRINCIPLES

Those who may receive Communion under both kinds

1 Adhering to the dogmatic principles laid down in the Council of Trent, the Bishops have decided that Communion under both kinds may be given:

- 1) to those ordained in the Mass of their ordination;
- 2) to the deacon and subdeacon fulfilling their ministry in a Pontifical or Solemn Mass;
- 3) to an abbess in the Mass of her blessing;
- 4) to virgins in the Mass of their consecration;
- 5) to the professed in the Mass of their religious profession, if they profess their vows within Mass;
- 6) to the spouses in their Nuptial Mass;
- 7) to newly-baptized adults in the Mass following their Baptism;
- 8) to adults confirmed in the Mass of their Confirmation;
- 9) to those already baptized, who are received into the Communion of the Church;
- 10) to those listed in numbers (3) to (6), in the Mass of their jubilees;
- 11) to priests who are present at great celebrations and cannot celebrate or concelebrate; and to coadjutor brothers who are present for concelebration in religious houses.

It is for the Bishop, in individual cases, to determine which of the rites described above is to be used.

Preliminary Instructions

2 Pastors of souls are to see to it that the faithful who participate in this rite, or who are present for it, are instructed in the best way possible, in the Catholic doctrine concerning Holy Communion, according to the Council of Trent, (Session XXI, 1-9). They

should especially strive to teach the Catholic doctrine that even "under only one kind, Christ, whole and entire, and the true sacrament, is received, and moreover, as for its fruits, no grace necessary for salvation is denied those who receive under only one kind" (ibid., c.9).

They are also to explain that the Church, in administering the sacraments, has the power, in virtue of varying circumstances, times and places, to regulate and change, not the substance of the sacraments, but whatever she judges would bring about a greater reverence for the sacraments and the greater welfare of those who receive them, (cf., ibid., c.2). At the same time, however, pastors should urge the faithful to exert themselves most eagerly to participate in this sacred rite by which the sign of the eucharistic banquet is more clearly seen.

Preparations

3 For distributing Communion under both kinds, the following are to be prepared:

a) If Communion with the chalice is to be given with a tube, silver tubes for the celebrant and for the individual communicants, and a container with water for purifying the tubes.

b) If the Precious Blood is administered with a spoon, one spoon.

c) If Communion under both kinds is to be distributed by dipping the Host in the Precious Blood, provision must be made that the hosts will not be too thin nor too small, but a little thicker than usual, so that when they are partially dipped in the Precious Blood, they can be conveniently distributed.

4 If there is a deacon or another assisting priest:

a) The celebrant receives the Body and Blood of the Lord in the usual way, seeing to it that enough of the Precious Blood remains in the chalice for the communicants; and he wipes the outside of the chalice with a purificator.

b) The celebrant hands the chalice with a purificator to the deacon, and he takes a paten or ciborium with the hosts. Then standing, facing the people, and with the deacon holding the chalice at his right, he says: *Ecce Agnus Dei*, and the communicants add the three-fold: *Domine, non sum dignus*; then the celebrant and the deacon stand where it is most convenient to give Communion to the faithful.

c) Each communicant comes forward, genuflects and stands before the celebrant. The celebrant elevating the host, says: *Corpus Christi*, to which the communicant replies, *Amen*, and he receives the Body of the Lord from the celebrant.

d) The communicant then goes to the deacon and stands before him. The deacon says: *Sanguis Christi*, to which the communicant replies: *Amen*, and the deacon holds out the purificator and chalice, which the communicant, for convenience, brings with his hands to his mouth. The communicant, with his left hand holding the purificator under his mouth, and careful not to spill any of the Precious

Blood, drinks a little from the chalice, and then leaves; the deacon then wipes the outside of the chalice with the purificator.

e) If there are others present who are to receive only under the one kind, the deacon, after all those to receive under both kinds have drunk from the chalice, places the chalice on the altar. The celebrant, however, gives Communion to the faithful, and then returns to the altar. He, or the deacon, consumes what remains of the Precious Blood, and he takes the purifications as usual.

5 If there is no deacon nor any assisting priest:

a) The celebrant receives the Body and Blood of the Lord in the usual way, seeing to it that enough of the Precious Blood remains in the chalice for the communicants, and he wipes the outside of the chalice with a purificator.

b) The celebrant says the *Ecce Agnus Dei*, as usual, and the communicants add the threefold: *Domine, non sum dignus*; then the celebrant stands where it is most convenient to give Communion, and he gives the Body of the Lord in the usual way to the communicants who are to receive under both kinds; they come forward, genuflect and stand before the celebrant, and after receiving the Body of the Lord, they stand back a little.

c) When all the communicants have received the Body of the Lord, the celebrant puts the ciborium on the altar and he takes the chalice and a purificator. Those who are to receive Communion from the chalice again come forward one by one, genuflect and stand before him. The celebrant says: *Sanguis Christi*; the communicant replies: *Amen*, and the celebrant holds out the chalice and the purificator. The communicant, holding the purificator under his mouth with his left hand, and careful not to spill any of the Precious Blood, drinks a little from the chalice and then leaves. The celebrant wipes the outside of the chalice with a purificator.

d) After Communion with the chalice has been completed, the celebrant places the chalice on the altar, and if there are others to receive Communion under only one kind, he gives them Communion in the usual way. and afterwards returns to the altar, consumes what remains of the Precious Blood, and takes the purifications as usual.

II THE RITE OF COMMUNION UNDER BOTH KINDS THROUGH INTINCTION

6 If there is a deacon or another assisting priest:

a) The celebrant hands him the chalice and a purificator, and he himself takes the paten or ciborium with the hosts. Then standing, facing the people, with the deacon holding the chalice at his left, he says: *Ecce Agnus Dei*, and the communicants add the threefold:

Domine, non sum dignus; then the celebrant and the deacon stand where they can most conveniently give Communion.

b) The communicants come forward singly; each genuflects and, holding a paten under his mouth, stands before the celebrant. The celebrant dips a part of the host in the chalice and elevating it says: *Corpus et Sanguis Christi*, the communicant then replies *Amen*, receives Communion from the celebrant, and then leaves.

c) The Communion of others who are to receive under only one kind, the consuming of the Precious Blood which remains and the purifications are carried out as explained above.

7 If there is no deacon nor any assisting priest:

a) The celebrant, after he receives the Precious Blood, takes the ciborium or paten with the hosts, between the index and middle fingers of his left hand, and the chalice between his thumb and the index finger of the same hand, and standing facing the people, holding a host up over the chalice, he says: *Ecce Agnus Dei*, and the communicants add the threefold: *Domine, non sum dignus*; then the celebrant stands where he can most conveniently give Communion.

b) Each of the communicants comes forward, genuflects and holding a paten under his mouth, stands before the celebrant. The celebrant dips a part of the host in the chalice and elevating it says: *Corpus et Sanguis Christi*; the communicant then responds: *Amen*, receives Communion from the celebrant, and leaves.

c) It is also permissible to place on the bottom step of the altar or at the sanctuary gates a little table covered with a cloth and corporal, on which the celebrant may place the chalice, so that it will be easier for him to distribute Communion.

d) The Communion of others who are to receive under only one kind, the consuming of the Precious Blood which remains, and the purifications are carried out as explained above.

III RITE OF COMMUNION UNDER BOTH KINDS WITH A TUBE

8 The celebrant also uses the tube to receive the Precious Blood of the Lord.

9 If there is a deacon or another assisting priest:

a) For receiving the Body of the Lord in Communion, all is done as explained above in number 4, b and c.

b) The communicant then goes to the deacon and stands before him. The deacon says: *Sanguis Christi*; the communicant replies:

Amen and takes a tube from an acolyte, puts it into the chalice and takes a little of the Precious Blood. He then takes out the tube, careful not to drop any of the Precious Blood, and he places the tube in a container of water, which an acolyte or server, standing by the deacon, holds in his hands, and drinking a little of the water he purifies the tube, and he places it in a container held out to him by the acolyte.

10 If there is no deacon nor another assisting priest, the celebrant himself offers the chalice to each of the communicants, in the order described above for Communion with the chalice, and an acolyte or server beside him holds the container of water for purifying the tube.

IV RITE OF COMMUNION UNDER BOTH KINDS WITH A SPOON

11 If there is a deacon or another assisting priest, he holds the chalice in his left hand, and with a spoon, but careful not to touch the communicant's lips or tongue with it, he says, *Sanguis Christi*, and distributes the Precious Blood of the Lord to the communicants, each of whom holds a paten below his mouth as he receives.

12 If there is no deacon, nor another assisting priest, the celebrant himself, after distributing the Body of the Lord to all who are to receive Communion under both kinds, also distributes the Precious Blood to each of them.

THE CANON OF THE MASS

Only the principal celebrant sings the dialogue before the Preface to which all respond, and the Preface itself. All the concelebrants, however, sing the *Sanctus* together with the people and the choir.

After the chanted *Sanctus* the concelebrants follow the Canon in the manner indicated below.

The principal celebrant by himself says the *Te igitur* aloud.

The principal celebrant, extending, raising and joining his hands, and lifting up his eyes and lowering them immediately, bowing deeply before the altar with his hands placed on it, he says aloud:

**Te igitur, clementíssime Pater,
per Iesum Christum, Fílium tuum, Dóminum nostrum,
súpplīces rogámus ac pétimus,**

he kisses the altar and, with hands joined, he says:

uti accépta hábeas et benedícas

he makes the sign of the cross three times over the host and chalice together, saying:

hæc ✠ dona,

hæc ✠ múnēra,

hæc ✠ sancta sacrificia illibáta,

With his hands extended he continues:

in primis, quæ tibi offérimus

pro Ecclēsia tua sancta cathólica:

**quam pacificáre, custodíre, adunáre et régere dignéris toto
orbe terrárum:**

una cum fámulo tuo Papa nostro N.

et Antistite nostro N.

**et omnibus orthodoxis atque cathólicæ et apóstolicæ fídei
cultóribus.**

COMMEMORATION OF THE LIVING

The principal celebrant may commission one of the concelebrants to

say the *Memento* of the living, in which case he alone with his hands extended says this prayer aloud.

**Meménto, Dómine, famulórum famularúmque tuárum N.
et N.**

He joins his hands, and all pray a little while for those for whom they wish to pray;

then, with his hands extended the concelebrating priest continues:

et óminium circumstántium,

quorum tibi fides cógnita est et nota devótio,

pro quibus tibi offérimus:

vel qui tibi ófferunt hoc sacrificium laudis,

pro se suisque ómnibus:

pro redemptione animárum suárum,

pro spe salútis et incolumitátis suæ:

tibíque reddunt vota sua

aétero Deo, *he joins his hands*, vivo et vero.

WITHIN THE SACRED ACTION

The principal celebrant may commission one of the concelebrants to say the *Communicantes*, in which case he alone with his hands extended says this prayer aloud.

Communicántes,

et memóriam venerántes,

in primis gloriósæ semper Virginis Maríæ,

Genetrícis Dei et Dómini nostri Iesu Christi:

sed et beáti Ioseph, eiúsdem Vírginis Sponsi,

et beatórum Apostolórum ac Mártyrum tuórum,

Petri et Pauli,

Andréæ, Iacóbi, Ioánnis,

Thomæ, Iacóbi, Philíppi,

Bartholomáei, Mattháei,

Simónis et Thaddáei:

Lini, Cleti,

Cleméntis, Xysti,

Cornélii, Cypriáni,

Lauréntii, Chrysógoni,

Ioánnis et Pauli,
Cosmæ et Damiáni:
et ómnium Sanctórum tuórum;
quorum méritis precibúsque concédas,
ut in ómnibus protectiónis tuæ muniámur auxílio.

He joins his hands.

Per eúndem Christum Dóminum nostrum.
Amen.

From the *Hanc igitur* to the *Supplices* inclusive, all the concelebrants together chant all the words or recite them aloud.

All the concelebrants, with their hands extended toward the offerings, chant or say aloud:

Hanc ígitur oblatiónem servitútis nostræ,
sed et cunctæ famíliæ tuæ,
quæsumus, Dómine, ut placátus accípias:
diésque nostros in tua pace dispónas,
atque ab ætérra damnatióne nos éripi
et in electórum tuórum iúbeas grege numerári.

All fold their hands.

Per Christum Dóminum nostrum. Amen.

And, with hands folded, all continue:

Quam oblatiónem tu, Deus, in ómnibus, quæsumus,

the principal celebrant makes the sign of the cross three times over the offerings,

bene ✠ díctam,

adscríp ✠ tam,

ra ✠ tam,

rationábilem, acceptabilémque fácere dignéris:

he makes the sign of the cross once over the host,

ut nobis Cor ✠ pus

and once over the chalice,

et San ✠ guis fiat dilectíssimi Fílii tui,

he joins his hands,

Dómini nostri Iesu Christi.

Qui pridie quam pateretur

the principal celebrant takes the host,

accepit panem in sanctas ac venerabiles manus suas,

he raises his eyes,

et elevatis oculis in cælum

ad te Deum Patrem suum omnipotentem,

all bow their heads,

tibi gratias agens,

the principal celebrant makes the sign of the cross over the host,

bene ✠ dixit,

fregit,

deditque discipulis suis, dicens:

Accipite, et manducate ex hoc omnes.

The principal celebrant holds the host in both hands between his index fingers and thumbs. All pronounce the words of consecration distinctly and attentively over the host, and at the same time over all the hosts, if there are others to be consecrated. The concelebrants, however, while they pronounce the words of consecration, extend their right hands towards the bread, if it seems suitable.

Hoc est enim Corpus meum.

After these words are said, the principal celebrant immediately genuflects and adores the consecrated host. He rises, shows it to the people, replaces it upon the corporal, and genuflecting, adores it again. He does not separate his thumbs and index fingers again, except when touching the host, until he washes his fingers.

While the principal celebrant elevates the host, the concelebrants look at it; and then, when the principal celebrant genuflects again, they bow deeply.

Then, when the chalice is uncovered, all say:

Símili modo postquam cenátum est,

the principal celebrant takes the chalice in both hands,

accípiens et hunc præclárum cálicem

in sanctas ac venerabiles manus suas:

all bow their heads,

item tibi grátias agens,

the principal celebrant, holding the chalice with his left hand, makes the sign of the cross over it with his right hand,

**bene ✠ dixit,
deditque discipulis suis, dicens:
Accípite, et bíbite ex eo omnes.**

The principal celebrant holds the chalice raised a little. All pronounce the words of consecration over the chalice attentively and continuously. The concelebrants, however, while pronouncing the words of consecration, extend their right hands towards the chalice, if it seems suitable.

**Hic est enim Calix Sanguinis mei,
novi et æterni testaménti:
mystérium fidei:
qui pro vobis et pro multis effundétur
in remissionem peccatórum.**

After these words have been spoken, the principal celebrant places the chalice upon the corporal, and all say:

**Hæc quotiescúmque fecéritis,
in mei memóriam faciétis.**

The principal celebrant genuflects in adoration; he rises, shows the chalice to the people, replaces it on the corporal, covers it, and genuflects in adoration.

While the principal celebrant raises the chalice, the concelebrants look at it; and then, when the principal celebrant genuflects again, they bow deeply.

With hands extended, all the concelebrants chant or say aloud:

**Unde et mémoires, Dómine,
nos servi tui,
sed et plebs tua sancta,
eiusdem Christi Fílii tui, Dómine nostri,
tam beátæ passiónis,
nec non et ab ínferis resurrectionis,
sed et in cælos gloriósæ ascensionis:
offérimus præcláræ maiestáti tuæ
de tuis donis ac datis**

the principal celebrant joins his hands, and makes the sign of the cross three times over the host and chalice together,

hóstiam ✠ puram,

hóstiam ✠ sanctam

hóstiam ✠ immaculátam,

he makes the sign of the cross once over the host,

Panem ✠ sanctum vitæ æternæ

and once over the chalice,

et Cálicem ✠ salutis perpétuæ.

Then, with hands extended, all proceed together:

Supra quæ propítio ac seréno vultu respícere dignéris:

et accépta habére,

sícuti accépta habére dignátus es

múnera púeri tui iusti Abel,

et sacrificíum Patriárchæ nostri Abrahæ:

et quod tibi óbtulit summus sacérdos tuus Melchisedech,

sanctum sacrificíum, immaculátam hóstiam.

Bowing deeply, with hands folded, all say:

Súpplíces te rogámus, omnípotens Deus:

iube hæc perférri per manus sancti Angeli tui in sublíme

altáre tuum.

in conspéctu divínæ maiestátis tuæ;

ut, quotquot

the principal celebrant and the concelebrants who are standing around the altar mensa, kiss it; then all stand erect,

ex hac altáris participatióne

sacrosánctum Fílii tui

they fold their hands, and the principal celebrant makes the sign of the cross once over the host, and once over the chalice,

Cor ✠ pus

et Sán ✠ guinem sumpsérimus,

all sign themselves,

omni benedictióne cælésti et grátia repleámur.

All fold their hands.

Per eúndem Christum Dóminum nostrum.

Amen.

COMMEMORATION OF THE DEAD

The principal celebrant may commission one of the concelebrants to say the *Memento* of the dead, in which case he alone, with hands extended, says this prayer aloud.

**Meménto etiam, Dómine, famulorum famularúmque tuárum
N. et N.,
qui nos præcessérunt cum signo fidei,
et dórmiant in somno pacis.**

He joins his hands, and all pray a little while for the dead for whom they wish to pray. Then, with hands extended, the concelebrant proceeds:

**Ipsis, Dómine, et ómnibus in Christo quiescéntibus,
locum refrigérii, lucis et pacis,
ut indúlgeas, deprecámur.**

He joins his hands, saying:

Per eúndem Christum Dóminum nostrum.

Amen.

The principal celebrant may commission one of the concelebrants to say the *Nobis quoque peccatoribus*, in which case he alone, with hands extended says this prayer aloud.

At the words *Nobis quoque peccatoribus* all the concelebrants strike their breasts.

Nobis quoque peccatóribus

with his hands extended, the concelebrant continues:

**fámulis tuis,
de multítudine miseratiónum tuárum sperántibus,
partem áliquam et societátem donáre dignéris,
cum tuis sanctis Apóstolis et Martyribus:
cum Ioánnē, Stéphano,
Matthía, Bárnaba,
Ignátio, Alexándro,
Marcellíno, Petro,
Felicitáte, Perpétua,
Agatha, Lúcia,
Agnéte, Cæcília, Anastásia,
et ómnibus Sanctis tuis:
intra quorum nos consórtium,
non æstimátor mériti,**

sed véniaē, quáesumus, largítor admítte.

He folds his hands.

Per Christum Dóminum nostrum.

Only the principal celebrant says:

**Per quem hæc ómnia, Dómine,
semper bona creas,**

he makes the sign of the cross three times over the host and chalice together, saying:

**sanctí ✠ ficas,
viví ✠ ficas,
bene ✠ dícis
et præstas nobis.**

The principal celebrant uncovers the chalice, genuflects, takes the host between the thumb and index finger of his right hand, and the chalice in his left hand, and elevating it a little, with the host held over it, together with all the concelebrants he chants or says aloud:

**Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patri omnipoténti,
in unitáte Spíritus Sancti,
omnis honor et glória,
per ómnia sáecula sæculórum.**

All respond: *Amen.*

PROPER COMMUNICANTES WITHIN PROPER SACRED ACTION

CHRISTMAS AND ITS OCTAVE

**Communicántes,
et (noctem sacratíssimam) diem sacratíssimum celebrántes,
(qua) quo beátæ Mariæ intemeráta virgínitas huic mundo
édidit Salvatórem:
sed et memóriam venerántes,
in primis eiúsdem gloriósæ semper Vírginis Mariæ,
Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: †**

EPIPHANY

**Communicántes,
et diem sacratíssimum celebrántes,**

quo Unigénitus tuus,
in tua tecum glória coætérnus,
in veritaté carnis nostræ visibíliter corporális appáruit:
sed et memóriam venerántes,
in primis gloriósæ semper Vírginis Maríæ,
Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: †

EASTER VIGIL MASS TO EASTER SATURDAY

Communicántes,
et (noctem sacratíssimam) diem sacratíssimum celebrántes
Resurrectiónis Dómini nostri Iesu Christi secúndum carnem:
sed et memóriam venerántes,
in primis gloriósæ semper Vírginis Maríæ,
Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: †

ASCENSION OF THE LORD

Communicántes,
et diem sacratíssimum celebrántes,
quo Dóminus noster,
unigénitus Fílius tuus,
unítam sibi fragilitátis nostræ substántiam
in glóriæ tuæ dextera collocávit:
sed et memóriam venerántes,
in primis gloriósæ semper Vírginis Maríæ,
Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: †

VIGIL OF PENTECOST TO THE FOLLOWING SATURDAY

Communicántes,
et diem sacratíssimum Pentecóstes celebrántes,
quo Spíritus Sanctus
Apóstolis innúmeris linguis appáruit:
sed et memóriam venerántes,
in primis gloriósæ semper Vírginis Maríæ,
Genetrícis Dei et Dómini nostri Iesu Christi:

† sed et beáti Ioseph, eiúsdem Vírginis Sponsi,
et beatórum Apostolórum ac Mártýrum tuórum,
Petri et Pauli,
Andréæ, Iacóbi, Ioánnis,

Thomæ, Iacóbi, Philíppi,
 Bartholomáei, Mattháei,
 Simónis et Thaddáei:
 Lini, Cleti,
 Cleméntis, Xysti,
 Cornélii, Cypriáni,
 Lauréntii, Chrysógoni,
 Ioánnis et Pauli,
 Cosmæ et Damiáni:
 et ómnium Sanctórum tuórum;
 quorum méritis precibúsque concédas,
 ut in ómnibus protectionis tuæ muniámur auxílio.
 He folds his hands.
 Per eúndem Christum Dóminum nostrum.
 Amen.

PROPER HANC IGITUR

FROM THE MASS OF THE EASTER VIGIL TO EASTER
 SATURDAY, AND FROM THE VIGIL OF PENTECOST
 TO THE FOLLOWING SATURDAY

Hanc igitur oblatiónem servitútis nostræ,
 sed et cunctæ famíliæ tuæ,
 quam tibi offérimus
 pro his quoque, quos regeneráre dignátus es ex aqua et
 Spíritu Sancto,
 tríbuens eis remissionem ómnium peccatórum,
 quáesumus, Dómine, ut placátus accípias:
 diésque nostros in tua pace dispónas,
 atque ab ætéRNA damnatióne nos éripi
 et in electórum tuórum iúbeas grege numerári.
 All fold their hands.
 Per Christum Dóminum nostrum.
 Amen.

CONSECRATION OF A BISHOP

Hanc igitur oblatiónem servitútis nostræ,
 sed et cunctæ famílæ
 tuæ,
 quam tibi offérimus

étiam pro me fámulo tuo
 quem ad Episcopátus Ordinem promovére dignátus es,
 quáesumus, Dómine, ut placátus accípias,
 et propítius in me tua dona custódias;
 ut, quod divíno múnere consecútus sum,
 divínis efféctibus exsequátur:
 diésque nostros in tua pace dispónas,
 atque ab æténa damnatióne nos éripi
 et in electórum tuórum iúbeas grege numerári.
 He folds his hands.
 Per Christum Dóminum nostrum.
 Amen.

HOLY THURSDAY EVENING MASS

WITHIN THE SACRED ACTION

Communicantes,
 et diem sacratíssimum celebrántes,
 quo Dóminus noster Iesus Christus
 pro nobis est tráditus:
 sed et memóriam venerántes,
 in primis gloriósæ semper Vírginis Maríæ,
 Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi:
 sed et beáti Ioseph, eiúsdem Vírginis Sponsi,
 et beatórum Apostolórum ac Mártyrum tuórum,
 Petri et Pauli,
 Andréæ, Iacóbi, Ioánnis,
 Thomæ, Iacóbi, Philíppi.
 Bartholomæi, Matthæi,
 Simónis et Thaddæi:
 Lini, Cleti,
 Cleméntis, Xysti,
 Cornélii, Cypriáni,
 Lauréntii, Chrysógoni,
 Ioánnis et Pauli,
 Cosmæ et Damiáni:
 et ómnium Sanctórum tuórum;
 quorum méritis precibúsq; concédas,

ut in ómnibus protectionis tuæ muniámur auxílio.

He folds his hands.

Per eúndem Christum Dóminum nostrum.

Amen.

Hanc ígitur oblatiónem servitútis nostræ,

sed et cunctæ familiæ

tuæ,

quam tibi offérimus

ob diem, in qua Dóminus noster Iesus Christus

trádidit discíplis suis

Córpore et Sánguine sui mystéria celebránda,

quáesumus, Dómine, ut placátus accípias:

diésque nostros in tua pace dispónas,

atque ab ætérra damnatióne nos éripi

et in electórum tuórum iúbeas grege numerári.

All fold their hands.

Per eúndem Christum, Dóminum nostrum.

Amen.

And, with hands folded, all continue:

Quam oblatiónem tu, Deus, in ómnibus, quáesumus,

the principal celebrant makes the sign of the cross three times over the offerings,

bene ✠ díctam

adscríp ✠ tam,

ra ✠ tam,

rationábilem, acceptabilémque fácere dignéris:

he makes the sign of the cross once over the host,

ut nobis Cor ✠ pus

and once over the chalice,

et San ✠ guis fiat dilectíssimi Fílii tui,

he folds his hands,

Dómini nostri Iesu Christi.

Qui pridie quam pro nostra omniúmque salute paterétur,

hoc est hódie,

the principal celebrant takes the host,

accépit panem in sanctas ac venerábiles manus suas,

he raises his eyes,

et elevátis óculis in cælum

ad te Deum Patrem suum omnipoténtem,

all bow their heads,

tibi grátias agens,

the principal celebrant makes the sign of the cross over the host,

bene ✠ dixit,

fregit,

dedítque discíplis suis, dicens:

Accípite, et manducáte ex hoc omnes.

Hoc est enim Corpus meum.

Then, when the chalice is uncovered, all say:

Símili modo postquam cenátum est,

the principal celebrant takes the chalice in both hands,

accípiens et hunc præclárum cálicem

in sanctas ac venerábiles manus suas:

all bow their heads,

item tibi grátias agens,

the principal celebrant, taking the chalice in his left hand, makes the sign of the cross over it with his right hand,

bene ✠ dixit,

dedítque discíplis suis, dicens:

Accípite, et bíbite ex eo omnes.

Hic est enim Calix Sánguinis mei,

novi et ætérni testaménti:

mystérium fidei:

qui pro vobis et pro multis effundétur

in remissionem peccatórum.

Hæc quotiescúmque fecéritis,

in mei memóriam faciétis.

CANTUS

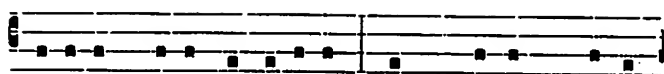
PRO CONCELEBRATIONE

I. TONI CANONIS

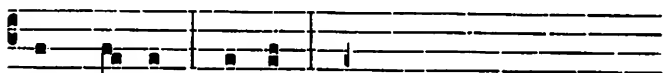
Pro parte centrali Canonis, quæ ab omnibus concelebrantibus in ritu concelebrationis simul dicenda est, duæ perhibentur melodiæ, ita ut eadem pars possit etiam cantu proferri. Cantus tamen unice ad formulas Qui pridie, Simili modo et Hæc quotiescumque feceritis, immo ad sola verba consecrationis, limitari potest.

1. TONUS USUALIS

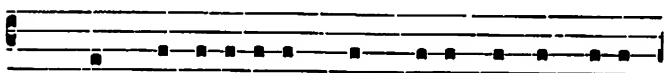
Hanc í-gi-tur obla-ti-ónem servitú-tis no-
stræ, sed et cunctæ famí-li-æ tu-æ, quæsumus,
Dómine, ut placá-tus accí-pi-as: di-ésque nostros
in tu-a pace dispónas, atque ab ætérna damna-
ti-óne nos é-ri-pi, et in e-lectórum tu-órum



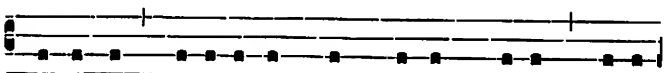
iúbe-as grege nume-rá-ri. Per Christum Dómi-



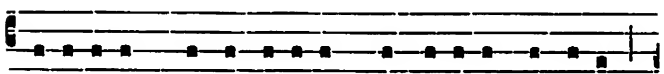
num nostrum. Amen.



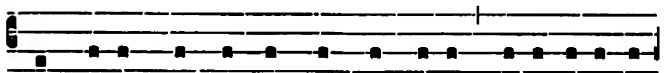
Quam obla-ti-ónem tu, De-us, in ómnibus,



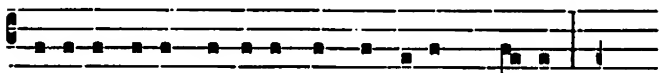
quæsumus, benedíctam, adscríptam, ra-tam, ra-ti-



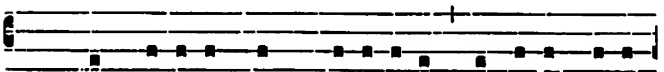
onábi-lem, acceptabi-lémque fáce-re digné-ris:



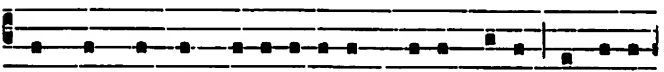
ut nobis Corpus et Sanguis fi-at di-lectíssimi



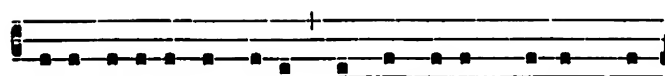
Fí-li-i tu-i, Dómini nostri Iesu Chri-sti.



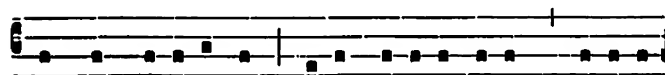
Qui prí-di-e quam pa-teré-tur, accépit panem



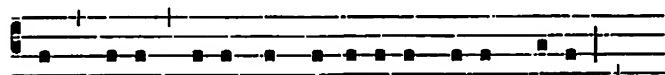
in sanctas ac venerábi-les manus su-as, et e-le-



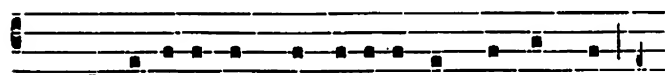
vá-tis ócu-lis in cælum ad te De-um Patrem su-



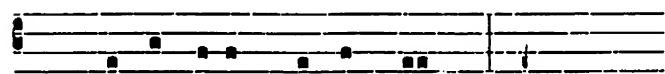
um omnipoténtem, tibi grá-ti-as agens, benedí-



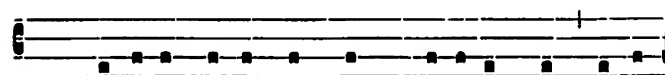
xit, fre-git, dedítque discípu-lis su-is, di-cens:



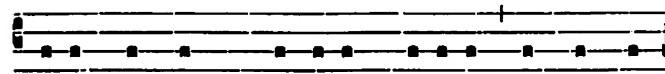
Accí-pi-te, et manducá-te ex hoc omnes.



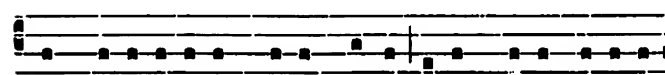
Hoc est enim Corpus me- um.



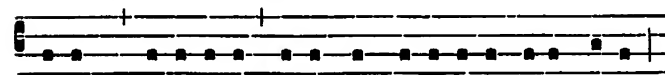
Sími-li modo postquam cená-tum est, accí-



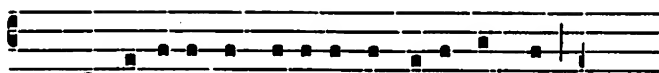
pi-ens et hunc præclárum cá-licem in sanctas



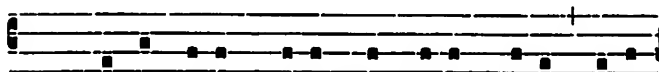
ac vene-rábi-les manus su-as: i-tem tibi grá-ti-as



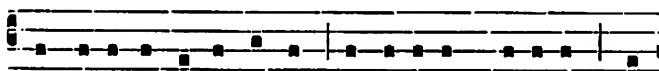
a-gens, benedí-xit, dedítque discípu-lis su-is, dicens:



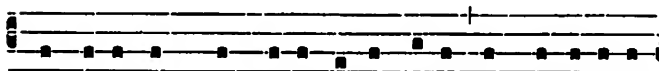
Accí-pi-te, et bí-bi-te ex e-o omnes.



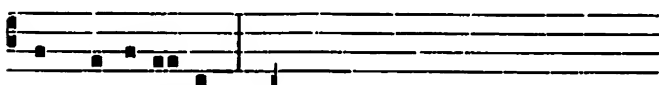
Hic est enim Ca-lix Sánguinis me-i, novi



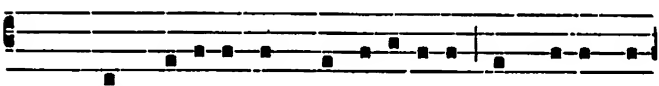
et æténi testaménti: mysté-ri-um fide-i: qui



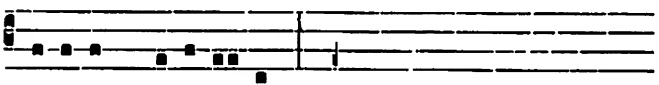
pro vobis et pro multis effundétur in remissi-ó-



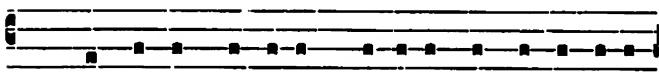
nem peccató-rum.



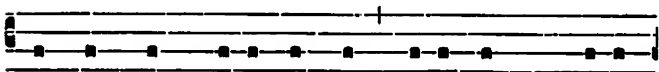
Hæc quoti-escúmque fecé-ri-tis, in me-i me-



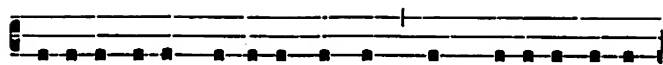
mó-ri-am fa-ci-é-tis.



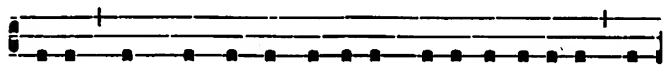
Unde et mémoires, Dómine, nos servi¹ tu-i,



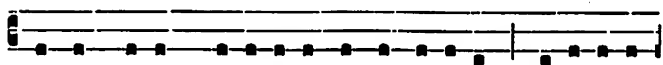
sed et plebs tu-a sancta, ei-úsdem Christi



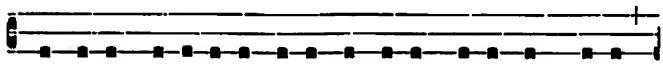
Fí-li-i tu-i, Dómini nostri, tam be-átæ passi-



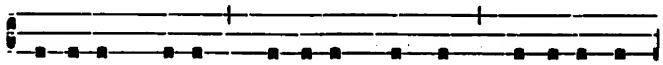
ónis, nec non et ab ínfe-ris resurrecti-ónis, sed



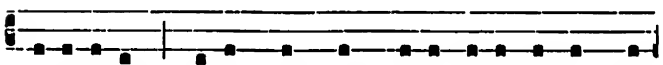
et in cælos glo-ri-ósæ ascensi-ónis: offérimus



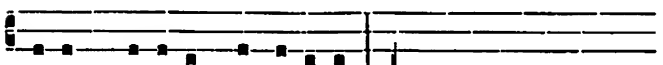
præcláræ maiestá-ti tu-æ de tu-is donis ac da-tis



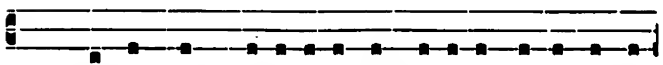
hósti-am puram, hósti-am sanctam, hósti-am im-



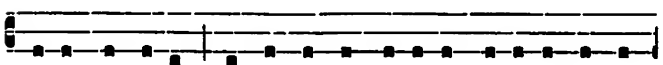
ma-culá-tam, Panem sanctum vitæ ætérnæ, et Cá-



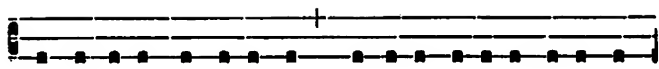
li-cem sa-lú-tis perpé-tu-æ.



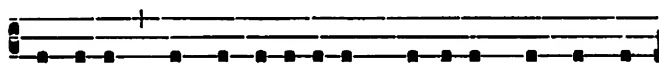
Supra quæ propí-ti-o ac seréno vultu respí-



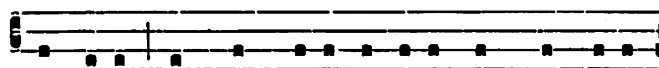
ce-re digné-ris: et accépta habére, sícu-ti accép-



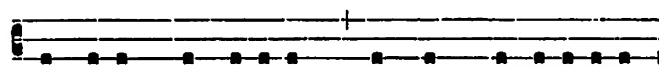
ta habé-re dignátus es mún-er-a pú-e-ri tu-i iu-



sti Abel, et sacri-fi-ci-um Patri- árchæ nostri



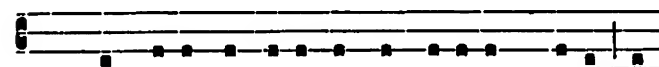
Abrahæ: et quod tibi óbtu-lit summus sacér-



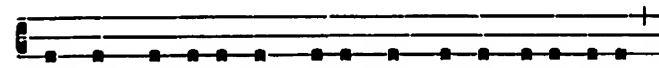
dos tu-us Melchí-sedech, sanctum sacri-fi-ci-um,



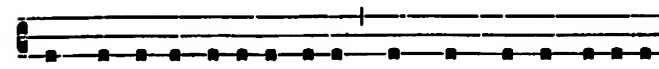
immacu-lá-tam hósti-am.



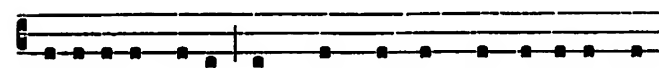
Súp-plices te rogá-mus, om-ní-potens De-us: iu-



be hæc per-fér-ri per manus sancti Ange-li tu-i



in sub-lí-me altá-re tu-um, in conspéctu di-vínæ



ma-iestá-tis tu-æ: ut, quot-quot ex hac altá-ris par-



ti-cipa-ti-óne sacro-sánctum Fí-li- i tu- i Corpus
et Sánguinem sumpsé-rimus, omni benedicti-ó-
ne cæ-lésti et grá-ti- a reple-ámur. Per e-úndem
Christum Dóminum nostrum. Amen.

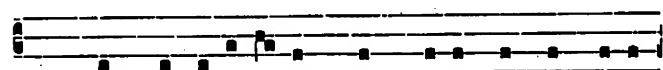
2. TONUS ALTER AD LIBITUM

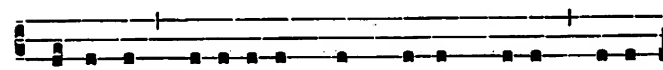


Hanc í-gi-tur obla-ti-ónem servi-tú-tis no-
stræ, sed et cunctæ famí-li-æ tu-æ, quæ-sumus,
Dómine, ut placátus accípi- as: di-ésque no-
stros in tu- a pace dispónas, atque ab æténa
damna-ti-óne nos é-ri-pi, et in electórum tu-ó-

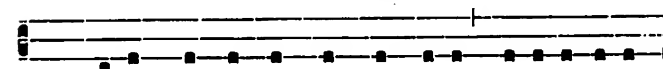

rum iúbe-as grege nume-rá-ri. Per Christum


Dóminum nostrum. Amen.

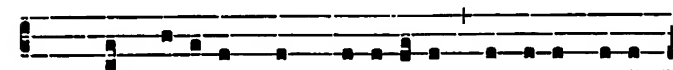

Quam obla-ti-ó-nem tu, De-us, in ómaibus,


quæsumus, benedictam, adscriptam, ra-tam, ra-ti-

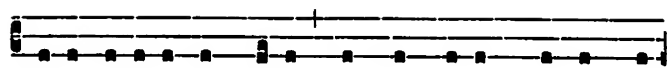

onábi-lem, accepta-bi-lémque fáce-re digné-ris:


ut nobis Corpus et Sanguis fi-at di-lectíssimi


Fí-li-i tu-i, Dómini nostri Ie-su Chri-sti.


Qui prídi-e quam pateré-tur, accépit panem

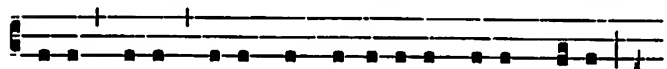

in sanctas ac venerá-bi-les manus su-as, et e-le-



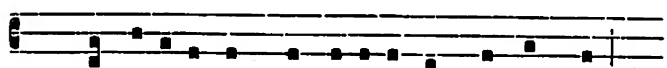
vá-tis ócu-lis in cælum ad te De-um Patrem su-



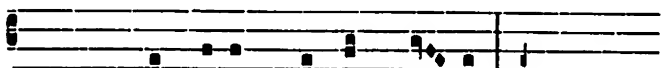
um omnipoténtem, ti-bi grá-ti- as agens, bene-



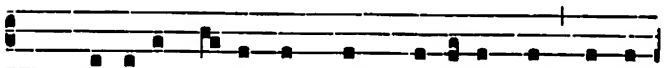
dí-xit, fre-git, dedítque discípu-lis su- is, dicens:



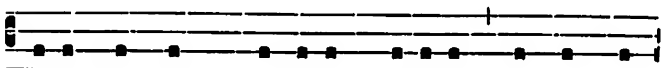
Accí-pi-te, et manducáte ex hoc omnes.



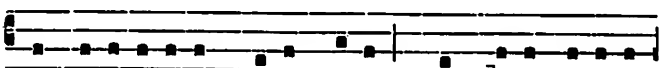
Hoc est enim Corpus me- um.



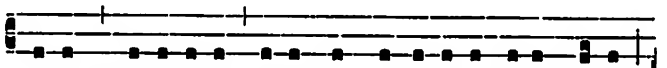
Sími-li modo postquam cená-tum est, accí-



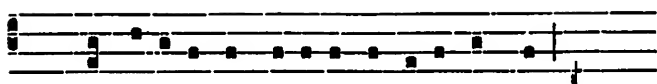
pi- ens et hunc præclárum cá-li-cem in sanctas



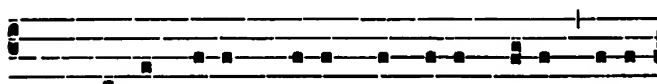
ac venerábi-les manus su-as: i-tem tibi grá-ti- as



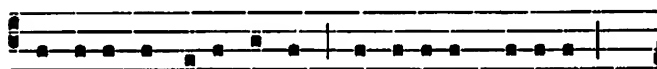
agens, benedíxit, dedítque discípu-lis su-is, dicens:



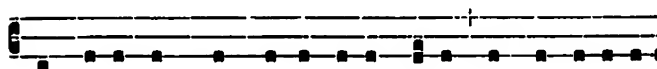
Accí-pi-te, et bíbi-te ex e-o omnes.



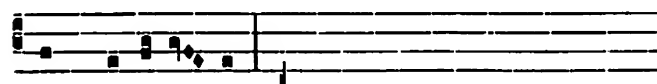
Hic est enim Ca-lix Sánguinis me-i, novi



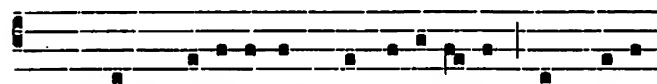
et ætérni testaménti: mysté-ri-um fide-i: qui



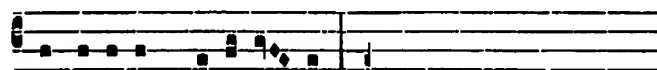
pro vobis et pro multis effundé-tur in remissi-ó-



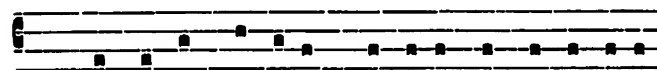
nem peccató- rum.



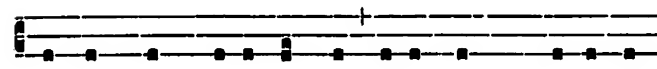
Hæc quoti-escúmque fecé-ri- tis, in me- i



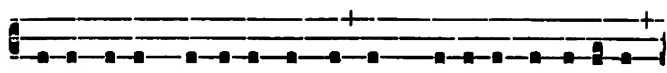
memó-ri- am fa-ci-é- tis.



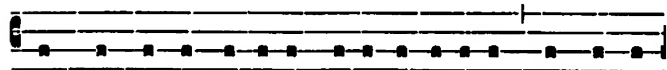
Unde et mémoires, Dómine, nos servi tu- i,



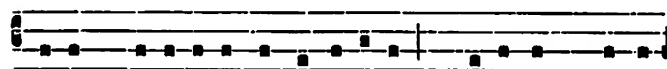
sed et plebs tu-a sancta, e-iúsdem Christi Fí-



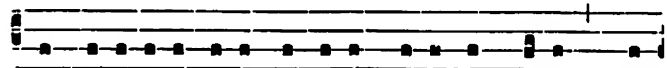
li- i tu- i, Dómini nostri, tam be- á-tæ passi- ónis,



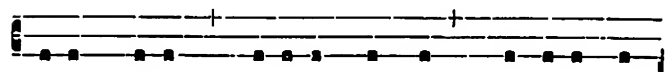
nec non et ab ínfe-ris resurrecti- ónis, sed et in



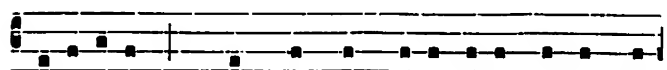
cæ-los glo-ri- ósæ ascensi- ónis: offé-rimus præclá-



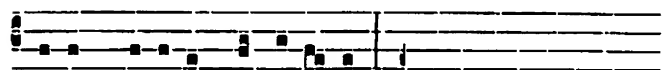
ræ ma-iestáti tu-æ de tu- is donis ac da- tis hó-



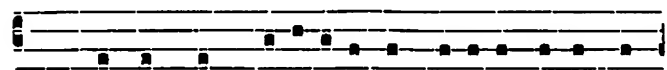
sti- am puram, hósti- am sanctam, hósti- am im-



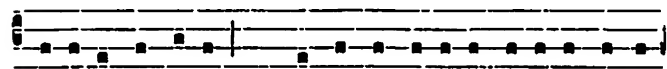
macu-lá-tam, Panem sanctum vitæ æ-térnæ, et Cá-



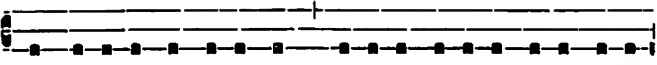
li-cem salú-tis perpé-tu- æ.



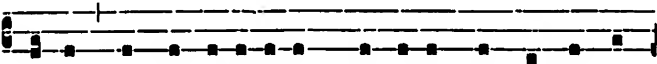
Supra quæ propí-ti- o ac seréno vultu re-



spí-cere dignéris: et accépta habére, sícu-ti accé-



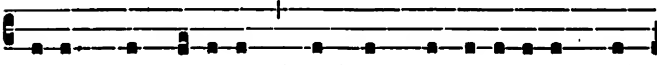
pta habére dignátus es múnera pú-e-ri tu-i iusti



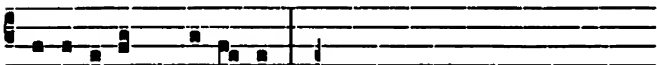
Abel, et sacri-fi-ci-um Patri- árchæ nostri A-



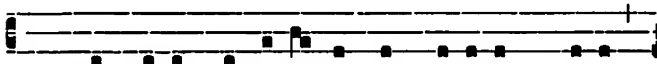
brahæ: et quod ti-bi óbtu-lit summus sacérdos




tu-us Melchí-sedech, sanctum sacri-fi-ci-um, im-



macu-látam hósti- am.



Súppli-ces te ro-gámus, omnípo-tens De-us:



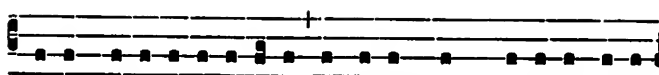
iu-be hæc perférri per ma-nus sancti Ange-li



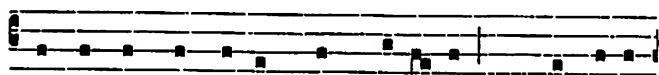
tu-i in sublíme altá-re tu-um, in conspéctu



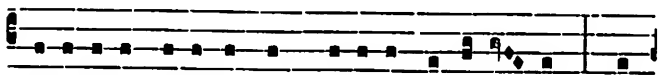
divínæ ma-iestá-tis tu-æ: ut, quotquot ex hac al-



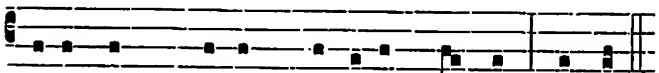
tá-ris parti-cipa-ti-óne sacrosánctum Fí-li-i tu-i



Corpus et Sánguinem sumpsé-rimus, omni bene-



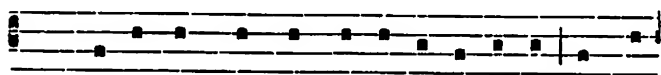
dicti-óne cælésti et grá-ti-a reple-á-mur. Per



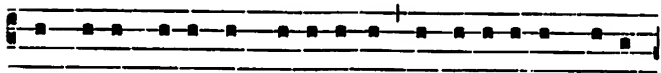
e-úndem Christum Dóminum nostrum. Amen.

II. TONI DOXOLOGIÆ CANONIS

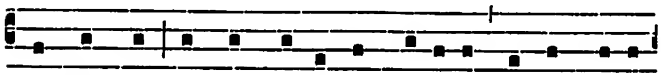
1. TONUS SIMPLEX



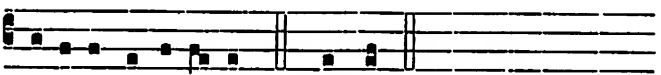
Per ipsum, et cum ipso, et in ipso, est ti-



bi De-o Patri omnipo-ténti, in uni-tá-te Spí-ri-



tus Sancti, omnis honor et gló-ri-a, per ómni-a



sá-cu-la sæ-cu-ló-rum. R. Amen.

2. TONUS SOLEMNIS



Per ipsum, et cum ipso, et in ipso, est ti-

bi De-o Patri omnipoténti, in uni-tá-te Spí-ri-

tus Sancti, omnis honor et gló-ri-a, per ómni-a

sæcu-la sæcu-ló-rum. R. Amen.

III. TONI ORATIONIS DOMINICÆ AD LIBITUM

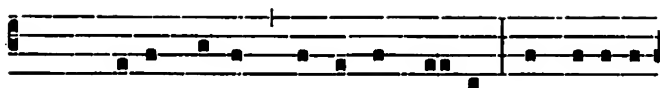
Melodiæ orationis dominicæ, quæ in Missali romano exstant, minus aptæ videntur pro cantu totius populi, cum sint pro cantu unius celebrantis compositæ. Proinde, etsi facultas relinquitur iisdem melodiis in cantu totius populi utendi, opportunum visum est sequentes melodias magis accommodatas proponere. Ex his, prima e liturgia hispanica, altera ex antiquioribus recitativis derivatur.

1. TONUS USUALIS

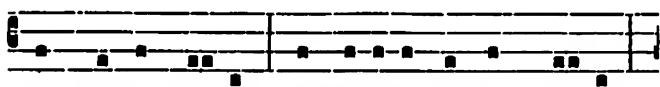


Celebrans: Orémus. Præcéptis salutáribus móni-ti, et

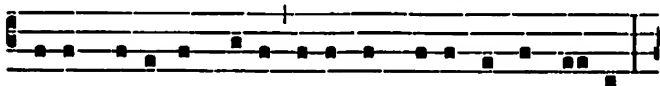
di-vína institu-ti-óne formá-ti, audémus díce-re:



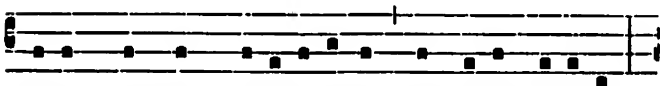
Omnes: Pa-ter noster, qui es in cæ- lis: Sancti- ficé-



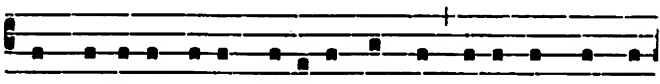
tur nomen tu- um: Advéni- at regnum tu- um:



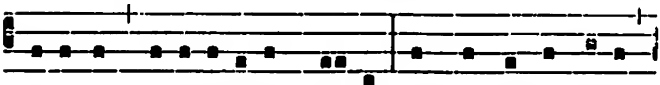
Fi- at volúntas tu-a, sicut in cælo et in terra.



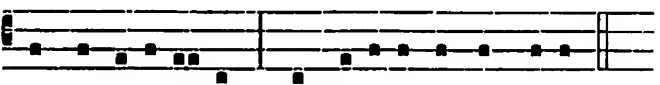
Panem nostrum co-tidi- ánum da nobis hódie:



Et dimítte nobis débi-ta nostra, sicut et nos di-

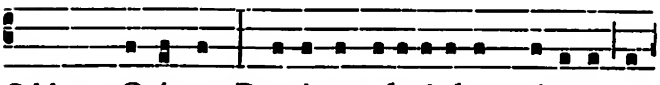


míttimus de-bitó-ribus nostris. Et ne nos indúcas

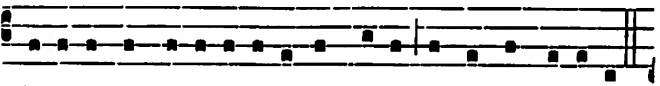


in tenta-ti- ó-nem; sed líbera nos a malo.

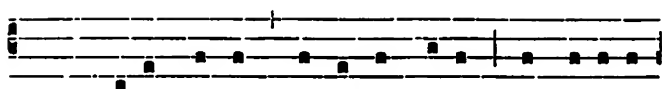
2. TONUS ALTER



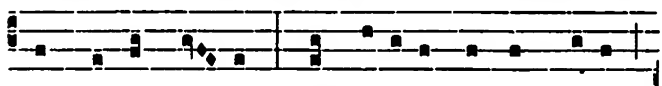
Celebrans: Orémus. Præcéptis salutáribus móni-ti, et



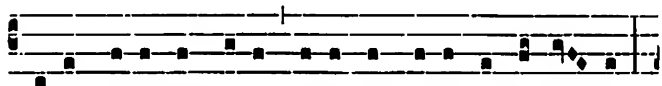
diví-na insti-tu-ti- ó-ne formá-ti, audémus díce-re:



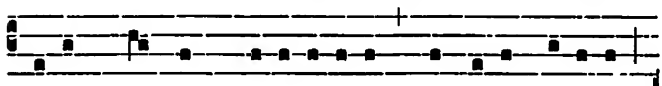
Omnes: Pa-ter noster, qui es in cæ-lis: Sancti-ficé-



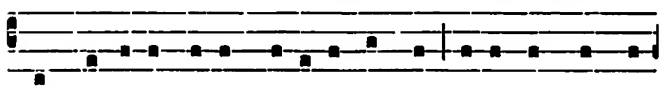
tur nomen tu- um: Advé-ni- at regnum tu-um:



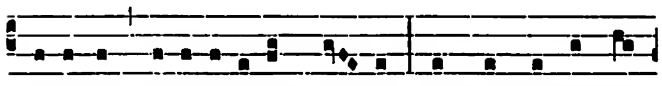
Fi- at volúntas tu-a, sicut in cælo et in ter-ra.



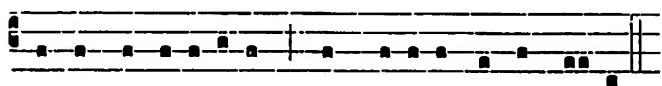
Panem nostrum coti-di- ánum da nobis hód- i- e:



Et dimítte nobis débi-ta nostra, sicut et nos di-

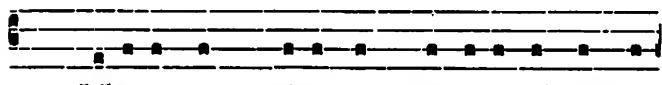


míttimus debi-tó-ribus nostris. Et ne nos indú-

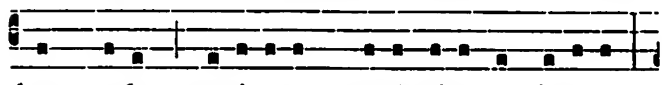


cas in tenta-ti- ónem; sed líbe-ra nos a ma- lo.

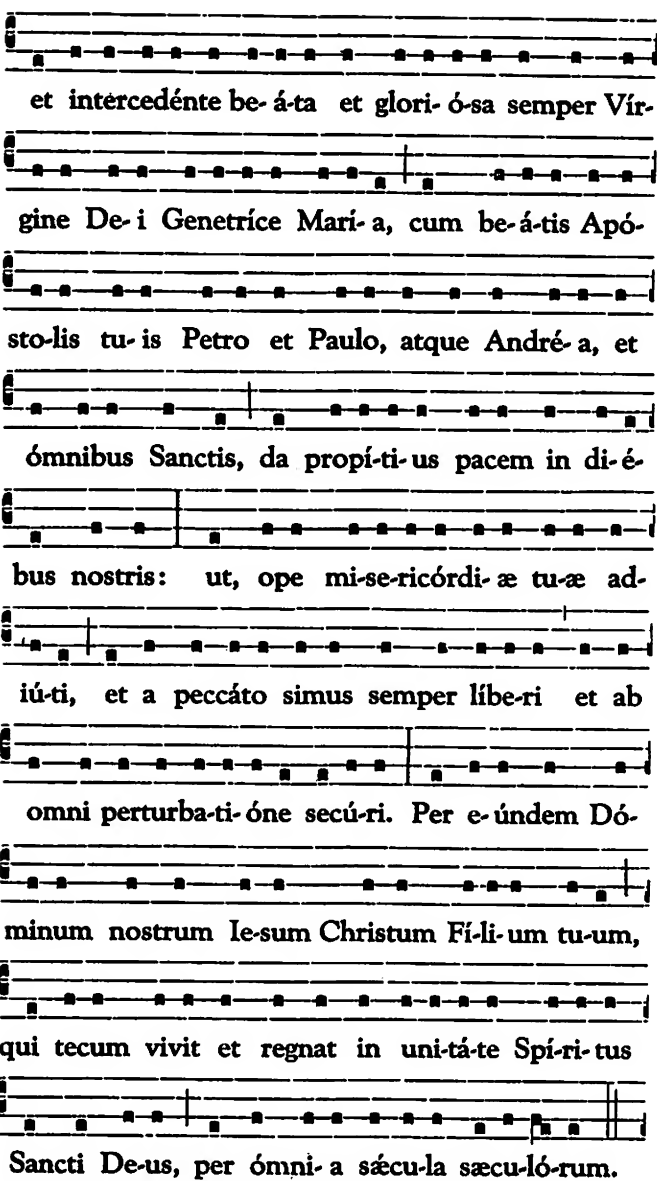
IV. TONUS EMBOLISMI



Líbe-ra nos, quæsumus, Dómine, ab ómni-

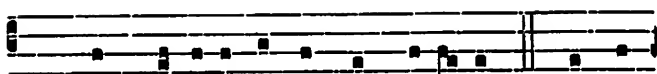


bus ma- lis, præté-ri- tis, præsé-ntibus et futú- ris:

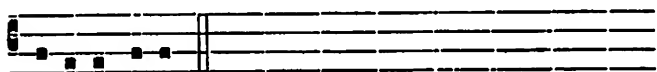


et intercedente be-á-ta et glori-ó-sa semper Vir-
gine De-i Genetríce Mari-a, cum be-á-tis Apó-
sto-lis tu-is Petro et Paulo, atque André-a, et
óm-nibus Sanctis, da propí-ti-us pacem in di-é-
bus nostris: ut, ope mi-se-ricórdi-æ tu-æ ad-
iú-ti, et a peccáto simus semper líbe-ri et ab
omni perturba-ti-ó-ne secú-ri. Per e-ú-ndem Dó-
minum nostrum Ie-sum Christum Fí-li-um tu-um,
qui tecum vivit et regnat in uni-tá-te Spí-ri-tus
Sancti De-us, per óm-ni-a sæcu-la sæcu-ló-rum.

R. Amen.



Pax Dómini sit semper vobíscum. R. Et cum



spí-ri-tu tu-o.

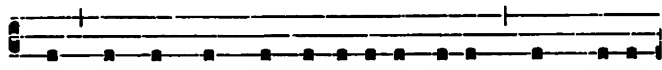
V. TONI PRO «HANC IGITUR» PROPRIIS

FERIA V IN CENA DOMINI

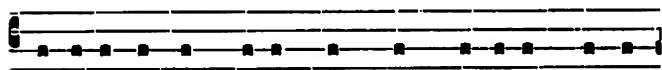
1. *Tonus usualis*



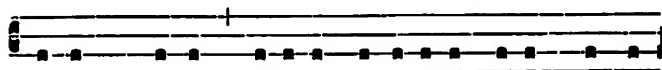
Hanc íg-i-tur obla-ti-ónem servi-tú-tis no-



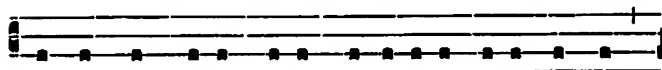
stræ, sed et cunctæ famí-li-æ tu-æ, quam ti-bi



offé-rimus ob di-em, in qua Dóminus noster



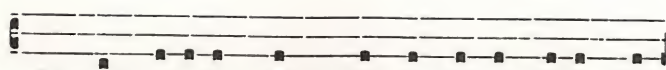
Iesus Christus trá-di-dit discí-pu-lis su-is Córpo-



ris et Sánguinis su-i mysté-ri-a ce-lebránda:



quæsumus, Dómine, ut placá-tus accí-pi-as...

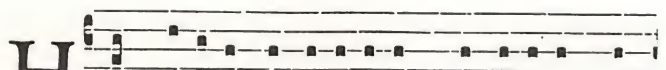


Qui prí-di-e, quam pro nostra omni-úmque



salú-te pa-teré-tur, hoc est, hódí-e, accépit...

2. Tonus alter



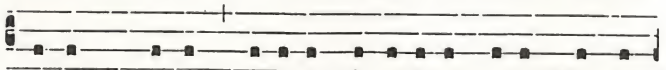
Hanc í-gi-tur obla-ti-ónem servi-tú-tis no-



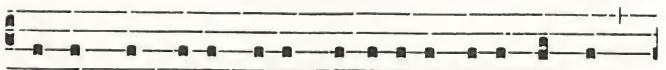
stræ, sed et cunctæ famí-li-æ tu-æ, quam ti-bi



offé-rimus ob di-em, in qua Dóminus noster



Iesus Christus trá-di-dit discípu-lis su-is Córpo-



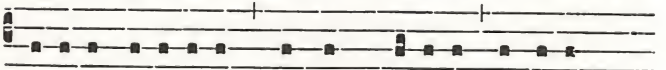
ris et Sánguini su-i mysté-ri-a ce-lebránda:



quæsumus, Dómine, ut pla-cátus accípi-as...



Qui prí-di-e, quam pro nostra omni-úmque



sa-lú-te pa-teré-tur, hoc est, hódí-e, accépit...

A MISSA VIGILIÆ PASCHALIS USQUE AD SABBA-
TUM IN ALBIS ET A VIGILIA PENTECOSTES USQUE
AD SEQUENS SABBATUM

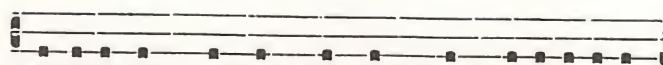
1. *Tonus usualis*

Hanc í-gi-tur obla-ti-ónem servi-tú-tis no-
stræ, sed et cunctæ famí-li-æ tu-æ, quam tibi
offé-rimus pro his quoque, quos regene-ráre
dignátus es ex aqua et Spí-ri-tu Sancto, tribu-
ens e- is remissi-ónem ómni-um peccatórum,
quæsumus, Dómine, ut pla-cátus accí-pi-as...

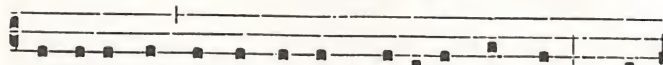
2. *Tonus alter*

Hanc í-gi-tur obla-ti-ónem servi-tú-tis no-
stræ, sed et cunctæ famí-li-æ tu-æ, quam tibi

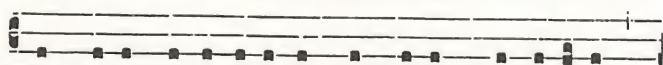
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offé-rimus pro his quoque, quos regene-rá-re



digná-tus es ex aqua et Spí-ri-tu Sancto, tríbu-



ens e- is remissi- ónem ómni-um peccatórum,



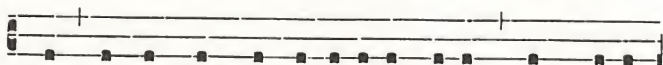
quæsumus, Dómine, ut placá-tus accípi- as...

IN CONSECRATIONE EPISCOPI

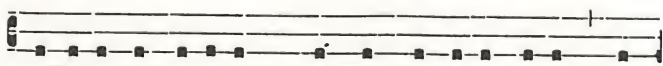
1. Tonus usualis



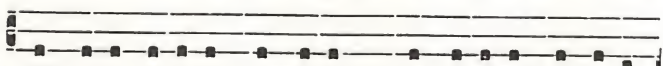
Hanc í-gi-tur obla-ti-ónem servi-tú-tis no-



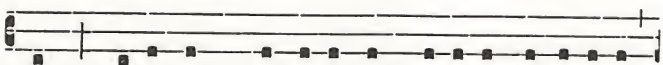
stræ, sed et cunctæ famí-li-æ tu-æ, quam tibi



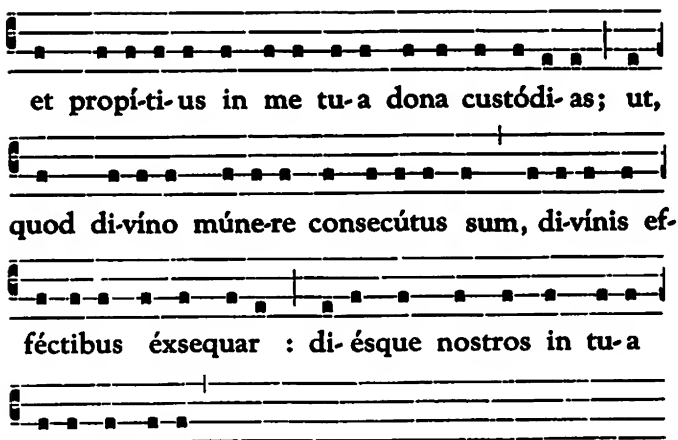
offé-rimus é-ti-am pro me fámulo tu-o, quem



ad Episcopátus Ordinem promové-re dignátus




es, quæsumus, Dómine, ut placá-tus accípi- as,

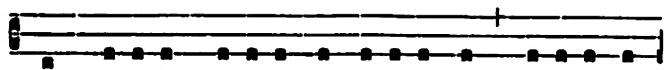


et propí-ti-us in me tu-a dona custódi-as; ut,
quod di-víno múnere consecútus sum, di-vínis ef-
féctibus éxsequar : di-ésque nostros in tu-a
pace dispónas...

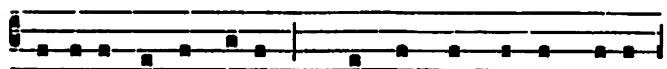
2. Tonus alter



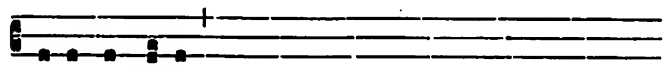
Hanc í-gi-tur obla-ti-ónem servi-tú-tis no-
stræ, sed et cunctæ famí-li-æ tu-æ, quam tibi
offé-rimus é-ti-am pro me fámulo tu-o, quem
ad Episcopátus Ordinem promové-re digná-tus
es, quæsumus, Dómine, ut pla-cátus accí-pi-as,
et propí-ti-us in me tu-a dona custódi-as; ut,



quod di-víno múnere consecútus sum, diví-nis ef-



fécibus éxsequar : di-ésque nostros in tu-a



pace dispónas...

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